	c		19
xviii	d	¶ Fast.	20
vi	e	Matthew apo	21
	f		22
xiiii	g		23
iii	A		24
	b		25
xi	c	S. Lipziane.	26
xii	d		27
	e	¶ Fast.	28
viii	f	S. Michaell	29
	g		30

KL October hath. xxxi. daies.

xvi	A		1
v	b		2
xiii	c		3
ii	d		4
	e		5
	f	✠	6

The Kalendar.

	g		7
xviii	A		8
vii	b	S. Denyse.	9
	c		10
	d		11
xv	e		12
iiii	f		13
	g	S. Edwarde.	14
xii	A	Son in Scot.	15
	b	Kalen. Nouē.	16
	c		17
	d	Luke Euan.	18
xvii	e		19
vi	f		20
	g		21
viii	A	Marie Salo.	22
	b		23
	c		24
xi	d		25
xix	e		26

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The Kalendar.

xix	f	Fast.	27
viii	g	Symon and	28
	A	Jude.	29
xvi	b		30
b	c	Fast.	31
K	L	Nouembre	
		hath xxx. dayes	
	d	Hallowne.	1
xiii	e	All soll. daye.	2
ii	f		3
	g		4
x	A		5
	b		6
xviii	c		7
viii	d		8
	e		9
xv	f		10
iiii	g	S. Martyne.	11
	A		12
xii	b	Sonne in Sa.	13

The Kalendar.

i	e	Kalend. Decẽ.	14
	d		15
ix	e	s. Edmunde.	16
	f		17
xvii	g		18
vi	A		19
	b	s. Edmund Re.	20
xiiii	c		21
ii	d	Cicile virgyn.	22
	e	Clement mar.	23
xi	f		24
xix	g	Catherine.	25
	A		26
xvii	b		27
	c		28
xvi	d	Fast.	29
	e	s. Andrewe	30
K	L	Decembre hath. xxxi. dayes.	
	f		1

The Kalendar.

xvii	g		2
ii	A		3
E	b		4
	c		5
xviii	d	S. Nicholas by.	6
viii	e		7
	f	Con. of our La.	8
xv	g		9
viii	A		10
	b		11
xii	c	Son in Cappi.	12
i	d	Lucie virgyn.	13
	e	Kalēd Januari.	14
ix	f		15
	g		16
xvii	A		17
vi	b		18
	c		19
xiii	d	Fast.	20
ii	e	Thome apost.	21

	f		22
xi	g		23
	A	Fast.	24
xix	b	Nati. of Chr	25
vii	c	S. Steuen.	26
	d	John Euan.	27
xvi	e	Childermas.	28
v	f		29
	g		30
xiii	A		31

An Almanache

for xiii. yeres.

The yere of our Lorde.	Easter daye.
M.D.xlv.	v. Aprill.
M.D xlvi.	xv. Aprill.
M.D.xlvii.	x. Aprill.
M.D.xlviii.	i. Aprill.
M.D.xlix.	xxi. Aprill.
M.D.l.	vi. Aprill.
M.D.li.	xix. March
M.D.lii.	xvii. Aprill.
M.D.liii.	ii. Aprill.
M.D.liiii.	xv. March
M.D.lv.	xiiii. Aprill.
M.D.lvi.	v. Aprill.
M.D.lvii.	xviii. Aprill.

For .xiii. yeres.

The golden number.	Sūne dayes letter.	The lepe yere.
vii.	D	
viii.	C	
ix.	B	G
x.	A	
xi	G	
xii	F	
xiii	E	B
xiiii	D	
xv	C	
xvi	B	
xvii.	A	D
xviii.	G	
xix.	F	

AN INIVNCTION geuen by the kyng our souereigne Lordes moste excellente maiestie for the autorisyng and establyshynge the vse of this Primer.

HEnry the. viii. bi the grace of God, of England, Fraũce and Irelande Kyng, defendoure of the faith, and of the churches of England and Ireland in yearth the supreme hed To all and syngulare our subiectes, aswell Archebishopes, Bishopes, deanes

Archdeacons, Prouostes, Personnes, Vicares, Curates, Prestes, and all other of the Clergie, as also all estates and degrees of the laikee, and teachers of youth within any oure realmes dominions and countries gretyng. Amōg the manifold busines, and moost weightie affayres, apperteining to our regal authoritie and office, bee much tendering the youth of oure realmes, (whose good education and vertuous bryngyng vp redoundeth most highli to the honour & prayse of almyghtye

tie God) for dyuers good
considerations, and specl
ally for that the youth by
diuers persõs are taught
the Pater noster the Aue
Maria, Crede, and. .x. cõ=
maundementes all in La=
tyn and not in Englyshe,
by meanes wherof the sa=
me are not brought vp in
ꝑ knowlcdge of their fai=
eth, dutie and obedience,
wherin no Chriſten perſõ
oughte to be ignoraunte.
And for that oure people,
and subiectes which haue
no vnderstandyng in the
Latyn tong, and yet haue
the knowledge of reading

mai

may praye in their vulgar tong, whiche is to thē best knowen: that by ꝑ meane therof thei ſhould bee the more prouoked to true deuotion, and the better ſet their hearttes vppon thoſe thinges that thei pray for. And finally for the auoydyng of the dyuerſitie of primer bokes, that arnow abrode, wherof are almoſt innumerable ſortes, whyche minister occaſion of contencious and vain diſputacions, rather thē to edifie: and to haue one vniforme ordre of all ſuche bokes throughout all our

dominiõs, both to be tau-
ght vnto chyldren, and al-
so to be vsed for ordinary
prayers of all our people
not learned in the Latyn
tong: haue set furthe this
prymer or boke of praiers
in English, to bee frequen
ted and vsed in & through
out all places of our saied
realmes and dompnions
as wel of the elder people
as also of the youthe for
their common and ordina
ry praiers, wylling cõma-
undyng & streyghtly char-
gynge, that for the better
bryngyng vp of youth in
the knowlege of their du-

tie

tye towardes God, their
prince, and al other in their
degree, euery scholmaister
and bringer vp of young
beginners in lerning, next
after their A. B. C. now by
vs also set furth do teach
this Primer or booke of
ordinary praiers vnto the
in English, & that ỹ youth
customabli and ordinarily
vse the same, vntil thei be
of competente vnderstan-
dyng and knowledge too
perceiue it in Latyn. At
what tyme they maye at
their libertie either vse this
Primer in English or that
which is by our authorite

lykes

lik wise made in the Latin tong, in al poinctes correspondent vnto this in Englyshe. And furthermore, we streightly charge and commaund aswell all and singuler our subiectes and sellers of bookes, as also all scholemasters and teachers of yong children wᵗ in this our realme and other oure dominions, as thei intende to haue oure fauoure and auoyde oure displeasure bi the contrary, that immediately after this oure sayed primer is published and imprinted, þ thei ne any of them, bye

fall,

ſell, occupie, vſe, nor teach priuely or apartly anye o=
ther primer in Engliſh the
this now by vs publiſhed
which with no ſmal ſtudy
trauaile and laboure, wee
haue purpoſely made too
the honor and glory of al
mightie God, and too the
commoditie of ourlouing
and obediente ſubiectes, &
edifiyng of ỹ ſame in god
ly contemplacion and ver
tuous exercyſe of prayer.
Geuen at our Palaice of
Weſtminſter the firſt day
of May in the .xxxvii.
yere of oure reigne.

The prater of our lord.

¶ IN THE NAME of the father, & of the sone and of the holy Gost.

So be it,

¶ The prater of our lorde.

OUr Father whyche art in heauē, halowed be thy name. Thi kyngdome come. Thy wyll bee done in yerth as it is in heuen. Giue vs this day our dayly bread. And forgeue vs our trespasses, as wee forgeue thē that trespase against vs. And let vs not bee led into temptacion. But deliuer vs from euil. Amen.

The salutation of the Angel to the blessed virgyn Mart.

HAyle Marye full of grace, the Lorde is with the. Blessed art thou among womē, and blessed is ẏ fruyte of thy wombe Amen.

The Crede, or xii. articles of the christen faith.

I Beleue in God the father almightie, maker of heauen and yearth. And in Jesu Christ his only sonne our Lorde. Whiche was conceiued by the ho-

holy goſt, borne of the vir
gyn Mari. Suffered vn-
der Pōce Pilate, was cru
cified, deade, buried, and
deſcended into hell. And ꝑ
iii. daye, he roſe agayn frō
deathe. He aſcended into
heauen, and ſitteth on the
right hande of God the fa
ther almightie. Frō thēce
he ſhall come to iudge the
quicke and the dea e.

I beleue in the holy goſt
The holy catholyke churc
che. The communion of
ſaintes: the forgeuenes of
ſinnes. The reſurrection of
the body, and the life euer
laſtyng. Amen.

The. x. commaun=dements of almi=ghtie God.

THou shalt haue none other Gods but me. Thou shalt not haue any grauen Image, nor anye lykenes of any thyng that is in heauen aboue, or in the yerth beneth, or in the water vnder the yerth, to the intent to do anie godlye honour or worshyp vnto them. Thou shalte not take the name of thi lorde God in vaine. Remember that thou kepe holie the Saboth daye. Honor thy father and thy mother.

Thou

Thou shalt dooe no murther. Thou shalt not commit adultry.

Thou shalte not steale.

Thou shalt not bear false witnes against thy neighbour. Thou shalt not vnrighteously desire thy neighbours house, nor thy neyghbours wyfe, nor hys seruaunt, nor hys mayd, nor hys oxe, nor hys asse, nor any thyng that is thy neighbours.

Lorde into thy handes I commende my spirit: Thou hast redemed me, Lord God of truth.

LORDE ope thou my lippes.

And my mouth shall shewe furth thy praise.

O God to help me make good spede.

Lorde make hast to succoure me.

Glory to the father and to the sonne, and to the holy ghoste.

As it was in the beginnyng and is now, and ever shalbe world. &c. Ame.

Hayle Mary full of grace, the Lorde is

with thee, blessed art thou emõges women, and blessed is the fruite of thy wombe Amen.

Venite exultemus. Psa. xciiii.

A song, stirryng to the praise of God.

COme and let vs reioyce vnto the lorde, let vs ioifully sing to god our sauiour, let vs come before his face with confession and thankes gyuyng and syng we ioyfully vnto him in psalmes.

For God is a great lorde and a greate kyng ouer al goddes, whiche woth not forsake his people, in whose

whose power are all the costes of the yearth, and he beholdeth the toppes of the mountaines.

The sea is his, for he hath made it, and his hādes haue fashioned the yearth also: come therfore and let vs worshippe and fall doune before God, let vs wepe before the Lorde who hath made vs, for he is our lorde God, and we are his people & the sheps of his pasture.

To daie if ye heare his voice, se that ye harden not your hertes as in the bitter murmuryng in ỹ time

of temptacion in wilder-
nesse, where your fathers
tempted me, proued me,
and sawe my woorkes.
Fortie yeares was I
grieued with this gene-ra-
cion, and I saied euer, thei
erre in their hertes, thei
haue not knowē my wa-
yes, to whom I swore in
my anger, that thei should
not enter into my reste.
Glory to the father, &c
As it was in. &c. Amen.
Hayle Mary. &c.

Iam lucis orto sydere.

NOwe the chearfull
daie dooth spryng.

Vnto

Unto god prayse we syng
That in all woorkes of
the daie,
He preserue & kepe vs aie.
That our toung he maie
refrayne,
Frō all strief and worldes
vayne:
Kepe our yies in conuer-
ture,
From all euill and vaine
pleasure.
That our hertes be voy-
ded quite,
From phansie and fonde
delight:
Thin diete of drynke and
Of the flesshe to (meate,
coole the heate.

That when the daie hēce dooth wende,
And the courſe the nighte dooth ſende,
By forbearyng worldely thyng:
Glory to God wee maie ſyng. Amen.

Domine dominus. pſal. viii.

¶ Of the praiſe, honor and glory of Chriſte.

O Lorde, whiche art our lorde, how meruelous is thy name ouer all the yearth.

For thy magnificence is exalted aboue the heuens.

Thou haſt auaunced thy praiſe by the mouthes of infan-

infantes and sucking babes in dispite of thyne enemies for to confounde the aduersary & reuenger.

For I shall beholde the heauens, whiche are the worke of thy fyngers, the Moone & the sterres whiche thou hast ordained.

What is man that thou art so myndefull of hym: or what is the sonne of manne, that thou so regardest hym.

Thou hast made hym not muche inferior to Angels thou haste crowned hym with glory & honor, and hast made hym lorde vpon

the

ẏ workes of thine handes

Thou hast put all thynges in subiecciō vnder his feete, all maner of shepe and oxen, yea, moreouer the catell of the feld, foules of the aire, and fisshes of the sea, whiche walke in the pathes of the sea.

O Lorde, whiche art our Lorde how meruelous is thi name ouer al ẏ yearth.

Glory to the father. &c.

As it was in. &c. Amen.

Cæli enarrant: Psa. xviii.

¶ Of the glory of God, whiche is shewed by his creatures, and of his holy and immaculate lawe.

The

The Matins.

THe heauens declare the glory of God, & the firmamente sheweth his handy woorkes.

Daie vnto daie vttereth out speech, and night vnto night opeeneth knowlage.

There be neither speches nor lãguages, but that the voyces of them be heard.

Their sounde hath gone furth into all landes, and their woordes through the costes of the roũd yearth.

He hath pight his pauilion in the Sonne, and he is like a bridegrome comyng out of his chamber.

He shall reioyce as a gi-

ante to runne hys course, hys progresse is from the hygh heauen.

And hys course is vnto the kartherst part thereof neyther is there anye, that can hyde him frō his heat

The lawe of the Lorde is pure, cōuerting soules: the testimony of the Lorde is kaythful, geuyng wisdom to the simple.

The commaundemen= tes of the Lorde be righte comfortyng the heartes, the Lordes precept is pure geuyng lyght to the eyes.

The feare of the Lorde is holy, euermore continu

yng.

yng, the iudgementes of ẏ lorde are true, and altogether ryghteous.

Thei are to be desired a boue golde and precyous stones, & more swete then the hony, & the hony cõbe.

Verely thy seruaunt obserueth theym, in kepyng them is great reward.

Who can compryse his faultes? purdge me from my secret synnes, and frõ straungers saue thy seruaunt.

If thei haue not the mastery of me, then shal I be cleane, and shalbe purged from the greatest synne.

ante to runne hys course, hys progresse is from the hygh heauen.

And hys course is vnto the farthest part thereof neyther is there anye, that can hyde him frō his heat

The lawe of the Lorde is pure, cōuerting soules: the testimony of the Lorde is faythful, geuyng wisdom to the simple.

The commaundementes of the Lorde be righte comfortyng the heartes, the Lordes precept is pure geuyng lyght to the eyes.

The feare of the Lorde is holy, euermore continuyng.

yng, the iudgementes of ẏ lorde are true, and altogether ryghteous.

Thei are to be desired a boue golde and precyous stones, & more swete then the hony, & the hony cõbe.

Verely thy seruaunt obserueth theym, in kepyng them is great reward.

Who can compryse his faultes? purdge me from my secret synnes, and frõ straungers saue thy seruaunt.

If thei haue not the mastery of me, then shal I be cleane, and shalbe purged from the greatest synne.

open your selues, and the kyng of eternal glory shal entre in

Who is this same kyng of glory? a strōg lord, and a mightie, a lord myghtie in battel.

Ye princes open your gates, and ye eternall gates, open your selues, and the king of glory shal entre in

Who is this same kyng of glory? the lorde of powers, he is the king of glory

Glory to the father, and to the sonne. &c.

As it was in the begynnyng. &c. Amen.

¶ The antheme.

Christ

Hyrste is of power e-
uer perfectiue to saue
them that come vnto God
by hym, and he liueth euer
to make intercessiō for vs
Our father whych &c.
And let vs not be led in-
to temptacion.
But deliuer vs frō euill.

The euerlastyng father
blesse vs with his blessing
euerlastyng. Amen.

A Rod shal comfurth
of the stock of Jesse
and a blossom shal florysh
out of his rote. The spirite
of the lorde shal rest vpon

hym, the spirit of wysedō
& vnderstandyng, the spi-
rit of counsayl and stren-
gth, the spirite of knowe-
ledge and godlines, and ꝑ
spirite of the feare of the
lord shal replenyshe hym.
He shal not geue sentence
by the sight of the eies, ne
ther reproue by hear saye,
but he shall iudge the poze
people by iustice, and in e-
quite shall he reproue foz
the meke people of the ye-
arth, he shall smite the pe-
arth wyth the rod of hys
mouthe, and with the spi-
rit of hys lyppes shall he
kil the vngodly. Righteol
nes shalbe ꝑ girdle of hys

loynes, and faythfulnesse the buckle of his reines.

Thus sayeth the Lorde: turne vnto me and ye shal be saued.

¶ The blessyng.

God the sonne of God: vouchsafe too blesse and succour vs.

¶ The ii. lesson. Luke. i.

The angel Gabriell, was sēt from God into a citie of Galilee, named Nazareth, to a virgin whyche was ensured to a mā, whose name was Joseph, of the house of Dauid, & the virgīs name was Mari, And whē the angel

came vnto her, he sayed: Hayl ful of grace, the lord is with ỹ. Blessed art thou among women. And whē the Virgyn hearyng these wordes was troubled wt them, and mused with her selfe, what maner of salutacion it shoulde be: The Angel sayed to her. Feare not Mari, be not abashed for thou hast foūde fauor in the syght of God. Lo thou shalt conceiue in thy wombe, and shalte bryng furthe a sonne, and shalte call hys nam: Jesus, he shalbe greate & shalbe called the sonne of the hygh-

est

eſt, and the lorde G
geue vnto hym, the
Dauid his father. H
ſhal reigne ouer the ho
of Jacob forever, and hi
kyngdome ſhall haue no
ende.

Thus ſaieth the Lorde
turne vnto me and ye ſhal
be ſaued.

¶ The bleſſyng

The grace of the holy
ghoſt illumyne vs in hert
and body.

Then ſaied Mary to
the angel, how may
this be doen? For I haue
not knowelege of man.
And the angel anſwerynge

nto her. The holy
l com: from above
ge and the power of
ghest shal overshad-
owe ȳ. And therfore that
holy one that shalbe borne
of the shalbe called ȳ sone
of God. And lo, thy cosyn
Elizabeth hathe also con-
ceiued a sonne in her olde
age, and this is the, vi. mo
neth sith she conceiued, whi
che was called the barren
womā, for there is nothing
impossible to God. To
this Mary answered: Lo
I am the handmayde of
our lorde, be it done unto
me as thou hast spoken.

Thus

Thus sayeth the lorde: turne vnto me, and ye shal be saued.

Te deum laudamus.

¶ The prayse of God, ye father the sonne, and the holy gost.

WE pra'se the God, we knowledge the to be the lorde.

All the yerth doth worshyppe the, the father euer lastyng.

To the al Angeles crye a loude, the heauens and all powers therein.

Too the Cherubyn and Seraphin continually do crye.

Holy. Holy. Holy. Lord God of Sabaoth.

Heauen and yearth, are full of the maiestie of thy glory.

The glorious companye of the apostles, praise the.

The goodly felowshippe of ꝑ prophetes praise the.

The noble army of martyres, praise the.

The holi church through out all the worlde doeth knowledge the:

The father of an infinite maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghoste the comfor

conforter.

Thou arte the kyng of glory O Christe.

Thou art the euerlasting sonne of the father.

When thou tokest vpon the to deliuer manne, thou diddest not abhorre the virgins wombe.

When thou hadest ouercome the sharpenesse of deathe, thou diddest open the kyngdome of heauen, to all beleuers.

Thou sittest on the right hand of God, in the glory of the father.

We beleue that thou shalt come to be our iud-

We therefore praye the, helpe thi seruauntes whō thou haste redemed wyth thy precious blood.

Make theym to be numbred with thy saynctes in glory euerlastyng.

O Lorde saue thy people and blesse thyne heritage.

Gouerne them, and lyfte them vp foreuer.

Daye by daye, we magnifie thee:

And we worshyp thy name euer worlde without ende.

Vouchsafe O Lorde, to kepe vs this day without synne.

O Lorde

O Lord haue mercy vpō vs, haue mercye vpon vs.
O Lord let thy mercye lightē vppon vs, as oure trust is in the
O Lorde in ỹ haue I trusted, let me neuer bee confounded.

℣ The verficle.

Pray for vs holy mother of God.

℟ The answer.

That we be made worthy too attayne the promyses of Chryst.

O God

The Laudes.

God to helpe me, make good spede.

Lorde make haste too succoure me.

Glory to the father. &c.

As it was in. &c. Amen.

Deus misereatur. Psal. lxvi.

A prayer for the fauor and knowledge of God and that his prayse maie be spred throughout all the worlde.

God haue mercy vpō vs, and be good vnto vs, he shew vs his bright countenaunce, and haue mercy vpon vs.

That

That wee maye knowe thy waye in yearth, and thy sauyng health amōg all nations.

Let the people magnifie the O God, let all the people magnifie the.

Let the people bee glad and ioyful, because thou rulest the people wyth equitie also dost ordre the nacions in yerth.

Let the people magnify the, O God, let al the people magnifie the, ẏ yerth hath broughte furth her fruyte.

God our God blesse vs, God blesse vs and all the

coastes of the yearth fear hym.

Glory to the father, and to the sonne.&c.

As it was in the begynnyng.&c. Amen.

Benedicite omnia. Dani. viii.

The song of .iii. children wherewith they praised God walkyng in the fyre.

O Prayse ye the Lorde, all the workes of the lorde, prayse and exalte hym for euer.

The angeiles of the lord prayse ye the Lorde, ye heauens prayse the lorde.

Ye waters, and al that are aboue

aboue heauen, prayse the lord al the powers of the lorde prayse ye the Lorde.

The sonne and the mone prayse ye the lorde, sterres of the firmament prayse ye

The raine & the dewe prayse ye the lorde. (the lord. all the wyndes of God, prayse ye the lorde.

Yce, and heat, prayse ye the lorde, wynter and somer,, prayse ye the lorde.

Dewes, and hoare frostes prayse ye the lord, frost & colde prayse ye the lorde.

Yce and snowe, prayse ye the lord, nightes and dayes, prayse ye the Lorde.

Lyghte and darkenes, prayse ye the Lorde, lightninge and cloudes, praise ye the lorde.

The yearthe prayse the lord, laude and exalt hym forever.

Mountaynes and hilles praise ye the lorde, al that spryng vpon the yearth, prayse ye the lorde.

Ye welles and springes, praise the Lord, seas and fluddes praise ye the lord

Greate fishes, and al that moue in the waters, praise ye the lorde, all byrdes of the ayre, prayse ye the lorde.

All beastes and cattell praise ye the lord, ye children of mē, praise ẏ lord.

Let Israell prayse the lorde, laude hym, and exalte hym for euermore.

Ye Priestes of the lorde, prayse the Lorde, ye seruauntes of the Lorde, prayse the lorde.

Ye spirites and solles of righteousmen, prayse the lord, ye holy and meke in heart prayse the lorde.

Anania, Azaria Mizael praise ye the lord, laude & exalte hym for euermore.

Blessed bee the Father, the sonne and the holye

goſt, prayſe wee hym and exalte hym forevermore.

Bleſſed art thou lorde in the fyrmament of heauen thou arte prayſe worthie, glorious, & exalted world without ende.

Laudate dominum. Pſa cxlviii

All creatures are exhorted to the prayſe of God.

Prayſe the Lorde, ye that be in the heauēs prayſe ye hym in the high places.

Prayſe ye him al hys angels, al his powers prayſe ye hym.

Prayſe ye him ſonne and moone, al ſterres and lyghte

ghte prayse ye hym.

O heauens of heauens prayse ye hym, and the waters aboue heauen, prayse the name of the lorde.

For by his worde al thinges wer made, by his commaundement all thynges were created.

He hath stablyshed them euerlastyngly: he hathe set euawe that shal not passe.

Prayse the Lorde ye that be of the yearth, dragons and all the depe places.

Fyer, hayle, snowe, ise, stormes of wyndes, that doo hys commaundemēt

Mountaynes, and all hy-

tle hilles, trees, bearinge fruit and all cedres.

Beastes and all maner of cattell, serpentes and all fethered foules.

Kynges of the yearth & all people, prynces and al iudges of the yearth.

Youth and virgins, olde and young, let them praise the name of the Lorde for the name of hym only is exalted.

The prayse of hym is a boue heauen and yearthe and he hathe exalted the myght of his people.

He be praysed in all hys sanctes, ye sonnes of Israel

vaell the people approchyng vnto hym.

¶ The antheme.

O Wonderfull exchaunge, the creator of mankynd takyng vppon hym a lyuyng bodye, hath not disdained to be borne of a virgin, and he beyng made man without seede of man hath graunted vnto vs hys godhead.

¶ The Chapiter.

Maria virgo semper.

Virgin Mari, reioice alway, whych haste borne Christ the maker of heauen and yerth: For out of thy wombe thou haste

broughte furthe the sauy-
our of the worlde. Thar
kes be to God.

The hymne.

Ales diei nuncius.

THe byrde of daye
messenger.
Croweth and sheweth,
that lyght is nere:
Christ the slyrrer of the
hearte,
Woulde we shoulde to
lyfe conuert.
Upon Jesus let vs crye,
Weppng, prayng, so-
berly:
Deuoute prayer meynte
wyth wepe,
Suffereth not the hearte

to

to slepe.
Chryste shake of our heuye slepe,
Breake the bondes of nyght so depe:
Oure olde synnes clense and scour,
Lyfe and grace into vs power.

The song of zachary.
Benedictus Luke.ii.

¶ Thanckes geuyng for the perfourmaunce of Gods promyse.

Blessed bee the lorde God of Israell for he hathe visited and redemed hys people.

And hathe lifted vp the horne of saluation to vs in the house of his seruaunt Dauyd.

As he spake by the mouthe of hys holy prophetes which hath bene sence the world began.

That we should be saued from our enemies, & from the handes of al̃ hate vs

To perfourme the mercy promised to our fathers, and to remember his holy couenaunte.

To perfourme the othe whiche he sware too oure father Abraham, that her wolde geue vs.

That

That we beyng deliuered oute of the handes of our enemies might serue hym without feare.

In holines and righteousenes before him, al the daies of our lyfe.

And thou childe, shalt be called the Prophet of the highest, for thou shalt goo before the face of the lord to prepare his wayes.

To geue knowledge of saluation vnto his people for the remyssyon of their synnes.

Through the tendre mercy of oure God, whereby the daye spryng from an

The Laudes.

Hygh hath vilited vs.
To geue lyghte to theym
that lyt in darkenes, and
in the shaddowe of death
and to guyde our feete in-
to the way of peace.
Glory to the father. &c.
As it was in. &c. Amen.

¶ The anthem.

Blessed be they that hear
the word of God and kepe
the same.

¶ The verficle.

O Lorde shewe thy mer-
cy vpon vs.

¶ The answer.

And geue to vs thy sal-
uation.

¶ Let vs praye.

Ezaunte

The collectes.

GRaunt we beseech the lord God, that thy seruauntes may enioye continual health of body and soule. And that (the gratious virgin Mari praying for vs) we may be delyuered from this presente heuynes, and haue the fruicion of eternall gladnesse. Throughe Christe oure Lorde Amen.

For the holy goste.

COme holie Spirit of God, inspire the hertes of theim that beleue in the, and kyndle in them the fyre of thy loue.

Let vs praie.

O God

O God, whych by the information of the holye goſt haſt inſtructed the hertes of thy faythful graūt vs in ỹ ſame ſpirit to haue ryght vnderſtandyng, and euermore to reioyce in his holy conſolation. Throughe Chryſt our loyde. Amen.

Of the holy Trinitie.

Deliuer vs, ſaue vs, iuſtify vs O bleſſed Trinitie.

Let vs praye.

Almightie, and euerlaſting God, whiche haſte graunted too vs thy ſeruauntes by confeſſyon of

of the true fayth, for to ac knowlege the glory of thy eternall Trinitie, and too honoure the, one God, in thy almightie maiestie: we beseche the that throughe stedfastnesse in the same faith we may be alway de fended from al aduersitie Whyche lyuest and reygnest one God, world with out ende. Amen.

¶ Of the crose of Chryst

VVe ought to glory in the crosse of our lord Iesu Chryst.

¶ Let vs praye.

O God whiche haste ascended thi most holye

crosse, and hast geuē light to ye darknes of the world vouchsafe to illumine, vyset, and comfort both our heartes and bodies, whyche lyuest & reigneste God world without end. Amen

¶ Of the holy Apostles.

YEbee they that haue left al thynges & haue folowed me, ye shall receiue an hundredfold, and haue the possession of euer lastyng lyfe.

Let vs prayo.

ALmightie God regarde our infyrmitie and for that the burdē

of

of our iniquite oppreſſeth vs: Graunt that by ỹ prai er of thy gloryous Apoſtles we maye haue releife and ſtrengthe tos folowe the confeſſiō of theyr faieth. Through Chryſt our lorde. Amen.

Of the holye Martyrs.

THe ſolles of all ſayntes reioyce in heuen, whyche haue folowed the ſteppes of Chryſt, and becauſe they haue ſhed their blood for his loue, therfor ſhal they reygne wt Chryſt for euer.

Let vs praye,

Almi Graunt

GRaunt to vs almyghtie God, that we whiche knowe that thy glorious Martyrs, wer strong in confession of thy fayth maye haue the ioy of their felowefchippe in euerlasting gladnes. Throughe Chryft our lorde. Amen.

¶ For peace.

LOrde fende vs peace in our dayes, for there is none other that fyghteth for vs, but only thou O Lorde God.

¶ Let vs praye.

O God, from whom all holy defyres, all good counceis, and al iuft wor-

kes

kes do procede, geue vnto thy seruauntes that same peace whych the world cā not geue, that oure hertes beyng obedient to thi commaundementes & the feare of our enemies take away our time may be peaceable by thi protectiō. Through Christ our lorde. Amen.

¶ A prayer of the passion

O Christ suffered for vs, leuyng vs exāple that we should folow his steppes, who did no sinne, neither was there anye guile found in hys mouth.

The verficle.

¶ We worshyp the Christ

wyth prayse and benedic-
tion.

The answer.

For thou haste redemed
the worlde from endles af-
flyction.

Let vs praye.

LOrde Jesu Chryste,
sonne of the liuynge
God, set thy holy passion
crosse, and death, betwene
thy iudgemēt and our sol-
les, both nowe and at the
houre of death. And more
ouer, vouchsafe to graunt
vnto the lyuynge, mercye
and grace, to the dead par
don and rest, to thy holye
church, peace and concord

and

and too vs wretched synners lyke and ioye euerlastyng. Whiche lyuest and reignest God with the father, and the holye goste, world without end. Amen

O the Glorious passion of our lorde Jesu Christ, deliuer vs from sorowfull heuynesse, and bryng vs to the ioyes of Paradyse. Amen.

The Pryme.

O God too helpe me
make good spede.
O Lorde make haste
to succoure me.
Glorye to the father, too
the sonne. &c.
As it was in the begyn-
nyng and is now. &c. Amē

The hymne.

Flowe of thi fathers
lyght,
Lyght of lyghte and daye
most bryght.
Christ that chasest away
nyght,
Aide vs for to pray aright
Driue oute darkenesse,
from our myndes.
Dryue awaie the flock of
fyndes

kyndes,
Dzoulines take from our eyes.
That from sloth we may aryse,
Chryst vouchsafe mercy to geue,
To vs all that do beleue,
Let it profit vs that pray
Al that we do sing or say,
Amen.

Confitemini domino, Psa. cxvii

Call men are prouoked to magnifie, and praise the loade God.

Praise the lord, for he is good, for his mercy is euerlastyng.

Let Israel say now that

he is good, for his mercye is euerlastyng.

Let the house of Aaron saye nowe that his mercy is euerlastyng.

Let all that fear the lord say nowe, that hys mercy is euerlastyng.

In my trouble I called vppon the lorde, and the lord hath hard me at large

The Lorde is my helper, I will not feare what man doth to me.

The Lorde is my helper, and I shall dispise myne enemyes.

Better it is to trust in the lord, then to trust in man.

Better it is to truſt in the lozde then to truſt in pzinces.

All nacions haue compaſſed me, yet in the Lozdes name haue I vanquiſhed them.

Thei liyng in wayt haue cloſed me in, yet in the lozdes name haue I vanquiſhed theim.

They haue ſwarmed aboutz me lyke Bees, and thei haue burnt me as fire among thoznes: yet in the lozdes name haue I vanquiſhed them.

I was thzuſt at with violence redye too fall, and the

the lorde succoured me.

My strengthe and prayse is the Lorde, & he is made my saluation.

The voyce of reioysyng and of health, is in the tabernacle of the iust.

The lordes ryght hande hath wrought the strēgth the Lordes ryghte hande hath exalted me: the lordes ryght hand hath wrought the strength.

I shall not die, but I shal lyue, and I shal shewe the workes of the lorde.

The Lorde hathe chasted and chasted me, and hathe not put me to death.

O yē

Opēme the gates of righ teousnes, and I entrynge therby shal prayse the lozd this is the lozdes gate, the righteous shal entre there by.

I wyl prayse the O lozde (because thou haste harde me) and thou arte become my saluation.

The stone which the bil-ders caste awaye, is made the hedstone of the corner

This is done by the lozd and it is merueylous in our eyes.

This is the daye whyche the Lozde made, let vs re-ioyce and be mery therein

O lozde

O Lord saue thou me, O lord make me prosper, blessed is he that commeth in the Lordes name.

We haue blessed you, that be of the lordes house God is the lorde, and hee hath geuen lyght vnto vs

Appoynt ye a solemne holy day, decked with bowes to the corner of the alter.

Thou art my God, and I shal rendre thankes to the thou art my God, & I shal exalte the.

I shal prayse the O lorde for thou hast herd me, and art become my saluation.

Prayse the lorde, for hee is

is good, for hys mercy is
euerlayng.

Glory to the father. &c
As it was in the. &c. Ame

¶ The anthem.

Blessed ar the pore in spi=
rit, for theirs is the kyng=
dome of heauen. Blessed
are they that mourne, for
thei shal receiue comforte.

¶ The versicle.

Lord heare my prayer.

¶ The answere.

And let my cry come to ȳ

¶ Let us pray.

LOrde Jesu Christe,
most pore and mild of
spirit which diddest mour
ne & lament for our sines,

and

and infidelitie. Graunte vs lykewyse too be poore and mylde of spirite, and so to wepe and wayle for our offences, that we may be partners of thy heauenly kyngdome: Whiche lyuest & reignest God world withoute ende. Amen

The thirde houre.

O GOD to helpe me make good spede.
Lorde make haste to succoure me.
Glory to &c. As it &c. Am

The hymne.

MIghtie ruler GOD moste true,
Whiche

whiche west al ī order dur
Morne w̄ light illuminig
Nontid w̄ heat garnishig
Q. uenche the flames of
our d:bate,
Foule ꝛ noisō heat abate:
graūt vnto our bodi helth
To our hertes true peace
and wealth.
Mette toung and hearte
strength and sence,
Cōmēd thy magnificence
Let the spirite of charitie
Stirre vs all to worship
thee. Amen.

Ad dominum cum. Psa. cxix.

¶ A praier to bee deliu-
red from the vanitie
of the worlde.

I Cried vnto the lorde whē I was in trouble and he hath heard me.
O lorde, deliuer my ſolle from liyng lippes, and a deceietfull toung
What maie be giuen the or what may be put to the againſt a deceitfull tong?
It is like ſharp arrowes of the mightie man, and hote burnyng coles.
Wo is me þ my reſtyng place is pꝛolōged, I haue dwelled with the inhabitantes of Cedar: my ſolle hath been long in exile.
I was at peace with thē that hated peace, when I ſpake

spake vnto theim, thei as-
salted me without cause.
Glory to the father. &c.
As it was in. &c. Amen.

Blessed are the meke, for
thei shal inherite the yerth
Blessed are thei whiche
suffer hunger and thirste
for rightoulnesse, for thei
shalbe satisfied.

Lorde heare my praier.

And let my crie come to
thee. Let vs praie.

LORDE Jesu Christ
whose whole life was
nothyng but humilitie &

mekenesse who onely arte our verie righteousnesse: Graunte vs to serue and honour thee, with humble and meke herte and in all our life and conuersacion to desire to be occupied in the workes of righteousnesse: Whiche liuest and reignest one God, worlde without ende. Amen.

¶ The sixte houre.

O GOD to helpe me make good spede.
Lorde make haste to succour me.

Glory to the father. &c.
As it was in. &c. Amen.

¶ The hymne.

The sixte houre.

O Creator moste benigne
To vs alwai ye lokyng
Raise vs from all noy-
some slepe,
Wherin we bee drouned
depe.
Christe of thy merciful-
nesse,
Pardō al our sinfulnesse,
The to praise & magnifie,
Of nighte wee leaue the
slogardie.
Of ꝑ synne that we haue
dooen,
We make our confession
Weppyng wee dooe praye
to thee,
Pardone our iniquitie.
Amen.

Ad te leuaui. Psal. cxxii.

A prayer to bee deliuered from the snares of the wicked.

I Haue lifte vp myne yies to thee, whiche dwellest in heauen.

Beholde, euen like as the yies of ꝑ seruantes waite at their maisters handes, & the yies of the handmaide be vpon her maistresse euen so be our yies vpon our lorde God, vntill he haue mercie on vs.

Haue mercie vpon vs O lorde, haue mercie on vs for wee bee had in muche contempte.

For

For our solle is very ful beeyng scorned of the ritche, and dispised of the proude.

Glory to the father.&c.

As it was in the.&c. Amen.

℣ The antheme.

Blessed are the merciful, for thei shall get mercie:

Blessed are the cleane in herte, for thei shall se God

℣ The verse.

Lorde heare my praier:

℣ The answere.

And let my crye come to thee. Let us praie.

LORD Jesu Christe, whose propertie is to be merciful, whiche art al-

waie pure & cleane with-
out spot of sinne: Graũte
vs the grace to folow the
in mercifulnesse towarde
our neighboures, and al-
waies to haue a pure hert
and a cleane conscience to-
ward the that we maie af
ter this life se the in thy e-
uerlastyng glory: Whiche
liuest and reignest GOD
world without ende. Amē.

¶ The nyneth houre.

O GOD to helpe me
make good spede.
Lorde make haste
to succour me.
Glory to the father. &c.
As it was in the. &c. Am.

The nineth houre.

¶ The hymne.

O The glory eternall,
Blessed hope of men
mortall,
Christe the sonne of God
on hie,
The sõne of virgin Mary
Reache thy hande, that
we maie rise,
And our mides so exercise
That deuoutely wee maie
sing,
Praise of God with thãkes giuyng.
Finally, O Christe wee
craue,
Faithe in our hertes sette
and graue,
That throughe hope of

like aboue,
We maie flame, with feruent loue. Amen.

Domine quis habitabit. Psal. xiiii.

The innocente liuer shall enter into the euerlasting life.

LORDE, who shall dwell in thy tabernacle: Or who shall reste in thy holy hill:

He that entreth without spot and worketh righteousnesse: he that speaketh trueth in his hearte, and hath not vsed disceite in his toung.

Nor hath dooen any euil to his neighbor, and hath not

not slaundered his neighboure.

He in whose sighte the wicked manne is nothing regarded, but dooeth honoure them that feare the Lorde.

He that sweareth to his neighboure and deceiueth hym not: he that hath not laied his money to vserie, nor hath not receiued rewardes agaynste the innocente.

He that doth these thynges, shall neuer stagger nor decaye.

The antheme.

Blessed are the peacemakers,

kers, for thei shalbe called the children of god. Blessed are thei that suffer persecucion for rightcousnes sake, for theirs is the kingdome of heauen.

℣ The verficle.

Lorde heare my praier.

℟ The answere.

And let my crye come to

℣ Let vs praie. (thee.

LORDE Jesu Christ whiche madest peace betwene God the father & vs miserable sinners, whiche not withstandyng did dest suffre vniustely iniuries & persecuciõs: Graũt vs grace to kepe ỹ peace

that

that thou hast made, and paciently to beare al iniuries and persecuciõs, that we maie be called thy children, and inherite thy heauenly kyngdome: Whiche liuest & reignest one God, worlde without ende. Amen.

The Euensong.

God to helpe me, make good spede.

Lorde make haste too succoure me.

Glory to the father. &c.

As it was in. &c. Amen.

Laudate

Laudate pueri. Psa. cxii.

Here wee bee stirred to praise & magnifie ye lorde.

PRaise the Lorde O ye children, praise ye the name of the lorde.

Blessed bee the name of the Lorde from this tyme furth and foreuermore.

The lordes name be praised, from the Easte vnto the Weste.

The lorde is high aboue all nacions, and his glory aboue the heauens.

Who is like vnto the lorde oure God, that hath his dwellyng on highe? & yet humbleth hymself too beholde

beholde the thynges that are in heauen and yearth.

He raiseth vp the simple out of the dust, and lifteth the poore out of the mire.

That he maie sette hym with the princes, euē with the princes of his people.

He maketh the barren womē to kepe house, and to bee a ioyfull mother of children.

Glory to the father. &c.

As it was in the. &c. Ant.

Laudate nomen. Psal. cxxxiiii.

God is to bee praised for his maruelous workes and benefites.

Praise

Praise ye the name of the Lorde, O ye seruauntes praise the Lorde. Ye that stand in the house of the lorde, in the courtes of the house of our God. O praise the lorde, for the lorde is gracious, O syng prayses vnto his name, for it is louely.

For the lorde hath chosen Iacob vnto hymselfe, and Israell for his owne possession.

For I knowe that the lord is great, and that our lorde is aboue all goddes.

The lorde hath doone all thinges þ he would, in he-

uen

uen and in yearth, & in the
sea, and in all depe places.
He bryngeth furthe the
cloudes from the endes of
the world, and turneth the
lightnynges into raine: he
bryngeth furthe the wyn-
des out of their places.
He smote ỹ first borne of
Egipt both of man & beast
He hath sent tokens and
wonders into the middes
of thee, O lande of Egipt
vpon Pharao and all his
seruauntes.
He smote diuerse naciõs
and slew mighty kynges.
Seon kyng of the Amo-
rites, and Og the kyng of

Basan, and all the kyng-
domes of Canaan.
And gaue their lande in
heritage, inheritage to Is-
raell his people.
Thy name O lorde endu-
reth for euer, O lorde thy
memoriall is from gene-
racion to generacion.
For the lorde will reuenge
his people, and be gracio-
us vnto his seruauntes.
As for the idolles of the
Heathen, thei are but sil-
uer and golde, the worke
of mennes handes.
Thei haue mouthes and
speake not, thei haue yies
and see not.

Yet

Thei haue eares & heare not, neither is there any breath in their mouthes.

Thei that make theim be like vnto them, and so are all thei that putte their truste in theim.

Praise the lorde, the house of Israell, praise the lorde the house of Aaron.

Praise the lorde ỹ house of Leuy, ye that feare the Lorde praise the Lorde.

Praised bee the lorde of Sion, whiche dwelleth at Hierusalem.

Glory to the father, &c.

As it was in the beginnyng, &c. Amen.

Confitebor tibi. Pſal. C. xxxvii.

¶ Praiſe and thankes giuyng vnto God.

I Will giue thankes to thee O lorde, with my whole herte, for thou haſt heard the woordes of my mouthe.

Before thy angels I will ſyng to thee: I will worſhip toward thy holy temple and praiſe thy name.

Becauſe of thy mercie & truethe for thou haſt magnified thy name aboue all thynges.

Whenſoeuer I cal vpō thee heare me, thou ſhalte indewe my ſolle with mu-

che

the strength.

All the kynges of the yearth praise thee O lorde for they haue heard all the wordes of thy mouthe.

And let them syng in the waies of ꝑ lord, for great is the glory of the lorde.

For though the lorde bee highe, yet hath he respecte vnto the lowly, and as for the proude he beholdeth theim a farre of.

Though I walke in the midest of troble, yet shalt thou refresh me, thou shalt stretche furth thine hande vpon the furiousnesse of myne enemies, & thy right

hande shall saue me.
The Lorde shall make good for me, thy mercy (O Lorde) endureth for euer, dispise not then the worke of thyne owne hãdes.
Glory to the father. &c.
As it was in. &c. Amen.

The antheme.

Blessed bee the name of the lorde forevermore.

The Magnificat.

BLessed art thou O virgin Mari, whiche hast borne our Lorde the creatoure of the worlde, thou hast brought furthe hym that made thee, and alwaies remainest a virgin.

The

The hymne.

O Lorde, the worldes
sauiour.
Whiche haste preserued
vs this daie,
This nighte also bee our
succour,
And saue vs euer we thee
praie.
Be mercifull nowe vnto
And spare vs, whiche (vs
dooe praie to thee;
Our synne forgiue Lorde
gracious,
And our darknes mought
lightened bee.
That slepe oure myndes
dooe not oppresse;
Nor ẏ our enemi vs begile

Nor that the flesh, full of
frailnesse,
Our soule and body doe
defile.
O Lorde, reformer of all
thyng,
With heartes desire wee
praie to thee,
That after our reste and
slepyng,
Wee maie rise chaste, and
worship thee. Amen.

℣ The verficle.

Blessed is Mary, emong
all women.

℟ The answere.

And blessed is the fruite
of her wombe.

Magnificat.

Magnificat. Luke.i.

The song of Mari reioysyng and praisyng the goodnesse of God.

MY soule doeth magnifie the lorde.

And my spirite hath reioysed in God my sauior.

For he hath regarded the lowelinesse of his handemayden.

For beholde, from hence furth all generations shal call me blessed.

For he that is mightie, hath magnified me, and holy is his name.

And his mercy is on the that feare hym throughout

out all generacions.

He hath shewed strength with his arme, he hath scatered the proude in ꝑ imaginacion of their hertes.

He hath putte doume the mightie from their seate, and hath exalted the humble and meke.

He hath filled the hungery with good thynges, and the riche he hath sent emptie awai.

He remẽbryng his mercy hath holpen his seruaunt Israell, as he promised to our fathers, Abrahã and his seede for euer.

Glory to the father, &c.

As it was in the. &c. Am.

The antheme.

To all thynges be fulfilled that were spoke of the angel by the virgin Mari Thankes bee vnto God.

The versicle.

Lorde heare my praier.

The answere.

And let my cric come to (the.

Let vs praie.

HOly lorde almightie fáther euerlastynge God, whiche diddest replenish ẏ blessed virgin Marye with moste plentifull grace, & spirituall giftes, wherby she praised & magnified thee: Graunt that

thy

thy holy ghoste maie with like grace, and inspiraciō kyndle our hertes to sanctifie thy holy name. Through Christe our lord. Am̄.

The Complyn.

Conuert vs GOD our sauiour.
AND turne thy wrath away frō vs
O God to help me make good spede.
Lorde make hast to succoure me.
Glory to the father. &c.
As it was in. &c. Amen.

Usque-

Vsque quo domine Psal. xii.

A prayer against temptacion.

HOw long wilte thou forget me o lorde, forever? how long wilt thou turne thy face from me?

How long shall I haue troubleous thoughtes in my solle, and heuinesse in myne herte, daie by daie?

How long shall myne enemie be exalted ouer me? beholde, and heare me, O lorde my God.

Illumine myne yies, leste I slepe any tyme in death and that myne enemie neuer saie, I haue prevailed against

against hym.

Thei that trouble me wil reioice if I be cast doune, but I haue trusted in thy mercie.

Myne herte shall reioyce in thy saluacion, I shall syng to the Lorde that giueth me greate benefites, & I shall praise the name of the lorde moste high.

Glory to the father. &c.

As it was in. &c. Amen.

Iudica me deus. Psal. xlii.

A praier to bee deliuered from our aduersaries, that we may syng the praise of God.

Iudge

Judge on my side o God and defende my cause against the vnholy people from the vniust and deceitfull manne deliuer me.

For thou O god, art my strengthe, why haste thou put me awaie: why go I so heuely, whilest myne enemie vexeth me.

Sende furthe thy lighte and thy truethe, that haue led me and brought me into thy holy hille, and thy dwellyng placea.

And I shall entre vnto the aulter of God, vnto GOD that maketh my youth to reioyce.

The Complyn.

I Shall prayse thee with Harpe O God my God, why art thou heuie O my soule: and why doest thou trouble me.

Truste in GOD, for yet shall I prayse hym, he is the healthe of my countenaunce and my God.

Glory to the father.&c.

As it was in.&c. Amen.

¶ The anthem.

Saue vs good lorde wakyng, and kepe vs slepyng that we maie wake in Christ and rest in peace.

¶ The Chapiter.

Thou art (O lorde) in the middest of vs, and inuocacion

cacio of thi name is made
ouer vs, forsake vs not,
O Lorde our God.

The hymne

O Lorde the maker of al
thing,
We praye the nowe in
thys euenyng,
As to defende, throughe
thy mercy.
From all deceipte of ours
enemy.
Let nether vs deluded be
Good Lorde with dreame
or phantasie,
Our heart waking in the
thou kepe,
That we in sinne fal not
on slepe.

The complin.

Our father, through thy
blessed sonne,
Graunt vs this our peti-
cion,
To whom with the holye
gost alwayes.
In heauen and yearth, be
laude and prayse. Amen

The versicle.

Beholde the handmayde
of the lorde.

The answer.

Be it doone vnto me ac-
cordyng to thy worde.

Nunc dimittis Luke.ii.

The song of Sy-
meon iust.

LOrd, now lettest thou
thy seruaunte depar-
te
in

in peace accordyng to thy worde.

For myne eies haue sene thy saluation.

Whych thou hast prepared before the face of all thy people.

To be a lyght for to lyghten the Gentiles, and too be the glory of thy people of Israel.

Glory to the father. &c.

As it was in the. &c. Amē

The anthime.

Graunte vs O Lord thy lyghte, that we beynge delyuered from the darknesse of our heartes, maye come too the verye lyghte

whyche is Chryst.

The verycle.

Lorde heare my prayer.

The answer.

And let my crye come to

Let vs pray (the

O Lorde God, we beseech the to lyghten our darkenes, and delyuer vs frō all daungers of this night O mercyful Lorde: Thorroughe oure Lorde Jesus Chryste: who lyueth and reigneth with the in vnite of thy holy spirit, worlde without ende. Amen.

Blesse we the lord.

Thanckes be to God.

Do=

Domine ne in furore. Psal. vi.

A feruent prayer of the synner desyring to be cured: and hys enemyes to be banished.

LOrde, rebuke me not in thy rage, nor chastyce me in thyne anger.

Haue mercy on me Lord for I am weake, heale me Lorde for my bones bee vexed.

And my soule is verie sore troubled, but thou Lorde howe long?

Turne the O Lorde, and delyuer my soule, saue me for thy mercy.

For ther is non in death
that bathe mynde of the,
and in hel who wyl knowe
ledge thee

I haue trauayled in my
waylyng and mourenyng.
I shall euery nyght washe
my bed, I shall water my
couche wyth teares

My eyes troubled for
sorowe, I am withered a-
mong al myne enemyes.

Departe from me all ye
that worke wickednes,
for the lorde hathe hearde
the voyce of my weepyng.

The lorde hath heard my
peticion the lord hath heard
my petycion.

The vii psalmes.

Let all mine enemies be ashamed and confounded let them be ashamed & confounded very quickely.

Glori to. &c. Gloria &c. Sicut

Beati quorum. Psal. xxxii.

Thowe the penitent person should bewaile his sinnes, praye unto God and reioyce in hym.

Blessed are they whose iniquities are forgeuen, and whose synnes be couered.

Blessed is the manne to whom God hath not imputed sinne, and in whose spirit is no deceit.

For whyleſt I helde my peace, mi bones ar waxen olde, whileſt I cried al the daye.

For daye and nyght thy hande is verye heuy vpon me, I haue bene turned in to wretchednesſe whyleſt the thorne prycked me.

I haue opened my faute vnto the, and haue not hid my vnryghteouſnes.

I sayed I wyll confeſſe myne vnrighteouſneſſe a-geinſt my ſelfe to the lord and thou haſt forgeuē the wickednes of my ſynne.

For this ſhal euery holy perſon praye vnto the, in tyme

tyme conuenyente.

But in the greate fludde of many waters, they shal not come nyghe hym.

Thou arte my refuge frō tribulation, that hath inclosed me:

O my ioye deliuer me frō them that compasse me.

I shall gene the vnderstādyng and shall teache the in the way that thou shalt go, I shall fasten myne yies vpon the.

Be ye not lyke horsse and mule, in whom is none vnderstandyng.

Bynde their mouthes in snaffle and bridle, that wil

not drawe nygh vnto the
Manye are the plages of
the sinner, but whoso tru
steth in the Lorde, mercye
embraceth hym on cuerye
syde.
Be glad in the lorde, and
reioyce ye righteous, and
be ioyous al ye that be vp
ryght in heart.
Glory to. &c. As it. &c.
Domine ne in. Psa. xxxvii.
The penitente person,
sore greued with the bur
den of synne, calleth
vpon God for ayd
& betaketh hym
selfe to hys
mercye.

Lorde

LOrde rebuke me not in thy rage, nor chastise me in thyne angre.

For thine arrowes stick fast in me, and thou hast layed thine hand sore vpon me.

There is no health in my flesh because of thi displesure, there is no rest in my bones because of my sinnes.

For myne iniquities are gone ouer myne head, and are layed vppon me as an heuy burden.

My woundes are putrysied and rotten because of my foolishnes.

I am made wretched and
croked extremely, I went
sorowful all daye long.
For my loines are ful of
illusyons, and there is no
helth in my flesshe.
I am sore afflycted and
brought lowe, I dyd roar
out for the sorow of mine
hearte.
Lorde thou knowest all
my desyre, and my mour-
nyng is not hyd from the.
My heart is troubled, my
strength hath lefte me, al-
so the very syght of myne
eyes is not with me.
My frendes and my nei-
ghboures drewe together
and

and stoode agaynst me.
And they that were nyxt me, stode far of: and they that layed wayte for my lyfe, set vpon me.
And they that soughte my destruction spake vanities, and they imagined deceites all the daye.
But I as one beyng deaf dyd not heare, and I was as one that wer dome not openyng his mouthe.
And I became as a man not hearyng, and hauyng no counterchecks in hys mouth.
For in the haue I trusted thou shalte heare me, my lord

lorde God.

For I haue sayed let neuer mine enemies triumph vpon me, and whyles my feete doo slide they speake stoutely against me.

For I am redye too bee scourged and my sorowe is alwaies in my remembraunce.

For I shal confesse mine vngodlines, & shall thinke vpon my synne.

But myne enemyes lyue, and are made strong ouer me, and they are increased whiche hate me vniustlye.

They that requited euill for good, were against me,

be-

because I folowed good.
Forsake me not O (nes.
Lord my God, neither de-
part thou from me.
Make spede to help me, o
lord God of my saluation
Glory to the father. &c.
As it was in. &c. Amen.

Miserere mei deus. Psal.

A praier of the penitēt
earnestly acknowledgyng
and lamenting his vngod
ly life, and criyng for mer
cy to be clēsed from sinne
calling for ẏ spirit of God
to be cōfirmed in grace.

Haue mercy vpon me
O God according to
thy great mercye.

And

And accordyng toos the multitude of thy compassions wype awaye myne iniquitie.

More and more wash me from myne iniquitie, and clense me from my synne.

For I knowledge myne iniquitie and my sinne is euer before myne eyes.

To the a lone haue I sinned, and haue done euyll in thy syght, that thou mayest be iustified in thy wordes, and mayest ouercome when thou art iudged.

Beholde, I was begotten in wyckednes, and my mother conceyued me in sinne.

sinne.

Lo, thou hast loued truely, the vnknowne and secret thynges of thy wysedome thou hast reueled vnto me.

Sprynckle me lorde with Hisop, & I shalbe clensed.

Thou shalt wash me, and I shall bee made whyter then snowe.

Vnto my hearyng shalte thou geue ioye and gladnes, and the bruised bones shall reioyce.

Turne thy face from my sinnes, and wipe away all my wickednes.

A pure heart creat in me

O God, and a perfect spi-
rit renue in me.

Cast me not away from
thi face, and thi holy spirit
take not from me.

Restore too me the glad-
nes of thy saluation, and
strengthen me with ꝑ prin-
cipal spirit.

I will instruct the wicked
in thy wayes, and the vn-
godly shalbe conuerted vn-
to the.

Deliuer me from blood-
shed, O God ꝑ God of my
healthe, and my tong shall
exalte thy ryghteousnes.

Thou shalt open my lyp-
pes, and my mouthe shall
shewe

shewe thy prayse.

For if thou haddest desired sacrifice, I had surely geuen it, but thou delytest not in whole burnte offrynges.

The sacrifice to God is a lowly spirit, O God, thou wilt not dispise a contrite and an humble heart.

Deale gentlye of thy fauourable benyuolence with Sion, that the walles of Hierusalem may be buylded vp.

Then shalte thou accepte the sacrifice of righteousnes, oblations and whole burnt offrynges, then shall

thei leie calues vpon thin
aulter.

Glory to the father.&c.

As it was in.&c. Amen.

Domine exaudi, Psal.ci

A sore complaint of the
godly man, being greuous
ly handled of the wycked
people, and makyng
hys mone to all
mightie God.

LOrde heare my praier
and let my crye come
vnto the.

Turne not thy face from
me: whensoeuer I am tro=
bled, bowe thyne eare vn=
to me.

In what daye soeuer I
call

call vppon the, heare me spedely.

For my dayes are vanished as smoke, and my bones are wared as drye as a fire brande.

I am stricken and myne heart is withered like hay so that I haue forgot too eate my bread.

With the noyse of my mournyng, my bone cleaueth to my flesche.

I am like vnto a Pellica of wildernes, and lyke vnto an Oule in the house.

I haue waked and am like a Sparrow solitary in the house toppe.

Al day myne enemyes re
uiled me, & thei that pray-
sed me conspired agaynst
For I did eat ashes (me.
as bread, and mingled my
drynke wyth wepyng.
And that because of thy
wrathe and imagination,
for thou dyddest take me
vp and cast me against the
grounde.
My dayes are faded as a
shaddow, and I withered
lyke haye.
But thou Lorde abydest
for euer, and thy memori-
all is from age to age.
Thou Lorde shalte aryse
and haue mercy of Sion,

for it is tyme to haue mer-
cye on it, for the tyme is
come.

For the stones therof de-
light thy seruauntes, and
thei shall haue pitie on the
grounde thereof.

And the people shal feare
thy name O lorde, and all
kynges of the earthe thy
glory.

For the lorde hath buyl-
ded Sion, and shalbe seen
in his glory.

He hath regarded the pra-
yer of the humble, & hathe
not dispised their prayer.

Let these thynges be
writte in another age, and

the people that shalbe cre-
ated shal prayse the lorde.
For he hath loked doune
from his high holy place,
the Lorde hathe looked
doune from heauen vnto
the yearth.
To hear the waylyng of
theym that be captyue, to
lose the sonnes of theym
that were slayne.
That thei shoulde in Si-
on declare the name of the
Lorde, and hys prayse in
Hierusalem.
When the people assem-
ble together, and kynges
for to serue the lorde.
In the way he hath hyn-
dered

vered my strength, he hath
shortened my daies.

Call me not away in the
myddes of my dayes, thy
yeres endure for euer.

In the beginnyng thou
lord hast laid the founda-
cions of the yerth, and the
workes of thyne handes
are the heauens.

Thei shal perish but thou
abydest, and they shall all
ware olde as a garmente.

And as a couering, thou
shalte chaunge them, and
thei shalbe chaunged, but
thou arte one, and the sa-
me, and thy yeres shal not
fayle.

The sonnes of thi seruauntes shall continue, and their sede shall stande fast for euer.

Glory to the father. &c.

As it was in the. &c. Amen

De profundis. Psal. cxxix.

The synner beyng punished for his synnes, desireth to bee deliuered both from sinne & punishment.

From the depth I called on the O lord, lord, heare my voyce.

Let thyne eares geue good hede to the voyce of my prayer.

If thou lorde wilt looke

streyght-

streightly vpon synnes, O lord who shal abide it?
But wyth the is mercye, and for thy lawe I haue suffered the, O lorde.
My solle hathe abydden in his word, my solle hath trusted in the Lorde.
From the morninge watche vnto night, let Israell trust in the lorde.
For with the lorde there is mercy, and with him is plentyous redemption.
And he shall redeme Israel from all his iniquities
Glory to the father, &c.
As it was in the beginnyng, &c. Amen.

Domine exaudi, Psal: cxli,

¶ The iust manne beyng maduersitie, praieth to be deliuered from all euyll.

LOrde heare my praier with thine eares perceiue my desire, for thi truth sake, and heare me for thy righteousnes.

And entre not into iudgement with thi seruaunt for no person lyuyng shal be iustified in thy syghte.

For the enemy hath pursued my solle, my lyfe in yearth he hathe broughte lowe.

He hathe set me in darknes

nes as the dead mē of the worlde, and mi ſpirit was vexed, my heart was troubled within me.

I remembred the old daies, I haue ſtudied of al thi workes, and in the dedes of thy handes I muſed.

I haue ſtretched furthe my handes vnto the, my ſolle vnto the as yearthe without water.

Haſtely hear me O Lord my ſpirit harhe failed me. Turne not thy face from me, for I ſhalbe like to mē deſcendyng into a pit.

Cauſe thy mercy too bee hearde of me betymes, for

in

in the haue I trusted.
Shew me the way where
I may walk, for vnto the
haue I lifte vp my mynde
Delyuer me from myne
enemyes lorde, vnto the I
haue fled, teach me to do
thy will for thou arte my
God.
Thy good spirit shal con
duct me into the lande of
rightfulnes, for thy name
sake: Lord, thou shalte re
uiue me throughe thine e
quitie.
Thou shalt bring my soll
from troble, and through
thy mercy thou shalte de
stroy al myne enemyes.

And

And thou shalt destroye al that molest my soule, for I am thy seruaunt.
Glorye too the father, to the sonne. &c.
As it was in the begynnyng. &c. Amen.

The antheme.

REmember not (O lorde God) our olde iniquities, but let thy mercy spodely preuent vs, for wee bee verye myserable: helpe vs God oure sauior and for the glorye of thy name, deliuer vs, be merciful, forgeue vs our sines for thi name sake. Let not the wycked people saye, where

where is their God? we be thy people, and the shepe of thy pasture, we shal geue thankes to the for euer from age to age, wee shall set furth thy laud and prayse. To the be honour and glorye worlde without ende. Amen.

As

AS these holi praiers and suffrages foloyng, are set furth of most godly zeale for edefiyng & stirryng of deuocion of al true faithfull christen hertes: so is it thought conueniente in this commune praier of processiō to haue it sette furthe and vsed in the vulgar toung, for stirryng the people to more deuocion: and it shalbe euery christen mannes part reuerently to vse thesame to the honoure and glory of almighty God, and the profite of their owne solles. And suche emong the people as haue bookes, &

can reade, male reade them quietly and softly to them self: and suche as can not reade, let them quietly and attentifuely gyue audience in tyme of the said prayers hauyng their mindes erect to almightie God, and deuoutely prayeng in their hertes, the same petitions whiche doe entre in at their eares, so that with one sounde of the hearte, and one accorde, GOD male bee glorified in his churche.

And it is to bee remembered, that that whiche is printed in the blacke letters, is to be saied or song

of

of the prieste with an au-
dible voyce, that is to saie
so loude and so plainlye
that it maie well bee vn-
derstande of the hea-
ters: And ẏ whi-
che is in the
red is
to bee answered of
the quiere so-
berly and
deuou-
tely.

O God the father of heauē: haue mercie vpon vs miserable synners.

O God the father of. &c.

O God, the sonne, redemer of the worlde: haue mercie vpon vs miserable synners.

O God the sonne. &c.

O God, the holy ghoste, proceadyng from the father and the sonne: haue mercie vpon vs miserable synners.

O holy. &c.

O holy, blessed, and glorious Trinitie, three persones, and one God: haue

mercie

mercie vpon vs miſerable ſynners.

O holy, bleſſ[illegible].

Holy virgyn Mary, mother of God our ſauioure Jeſu Chriſte:

Pray for vs.

All holy angels and archangels, and all holy orders of bleſſed ſpirites:

Pray for vs.

All holi Patriarkes, and Prophetes, Apoſtelles, Martyres, Confeſſoures and virgins, & all the bleſſed company of heauen:

Pray for vs.

Remembre not lorde, our offences, nor the offences

of our forefathers, neither take thou vengeaunce of our sinnes, spare vs good LORD spare thy people whom thou hast redemed with thy moste precious bloud, and bee not angry with vs for euer:

Spare vs good lorde.

From all euill and mischief, from synne, from the craftes and assaultes of the deuil, frō thy wrath and frō euerlastyng damnacion:

Good lorde deliuer vs.

From blyndnes of herte from pryde, vaineglory, and hypocrisi, from en-

vie,

vie, hatered and malice, and all vncharitablenesse

Good lorde deliuer vs.

From fornicacio and all dedly synne, and from all the deceites of the worlde the flesh: and the deuill,

Good lorde deliuer vs.

From lightenyng and tempest, from plage, pestilence, and famine, from battaill and murder, and from sodain death:

Good lorde deliuer vs.

From all sedicion and priuie conspiracy, from the tirãny of the bishop of Rome and all his detestable enormities, from all

false doctrine and heresie, from all hardnesse of hert and contẽpt of thy worde and commaundemente:

Good lorde deliuer vs

By the mistery of thy holy incarnacion, by thy holy Natiuite and circumcisiõ, by thy baptisme, fastyng, and temptacion:

Good lorde deliuer vs.

By thyne agony & bludy sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and assencion, bi the commyng of the holy ghoste:

Good lorde deliuer vs.

In all tyme of our tribu-
lacion, in all tyme of our
welth, in the houre of deth
in the daie of iudgement:

Good lorde deliuer vs.

We synners do beseche
thee to heare vs, O lorde
God, & that it maie please
thee to rule and gouerne
thy holy churche vniuer-
sall in the right waie:

We beseche thee to &c.

That it maie please thee
to kepe Henry the eighte
thy seruaūt and our kyng
and gouernoure:

We beseche the to &c.

That it maie please thee
to rule his hearte in thy

faithe feare, and loue, and that he maie euer haue affiaunce in thee, & euer seke thy honour and glory:

We beseche thee to &c.

That it maie please thee to be his defendor and keper giuyng him the victory ouer all his enemies:

We beseche thee to &c.

That it maie please thee to kepe our noble Quene Katherin in thy feare and loue, gyuyng her increase of all godlinesse, honour, and children:

We beseche thee to &c.

That it maie please thee to kepe & defend our noble

Prince

Prince Edward, & all the kynges maiesties childrē:

We beseche thee to. &c.

That it maie please thee to illuminate all bishoppes pastoures, and ministers of the churche with trewe knowledge and vnderstādyng of thy worde, & that bothe by their preachyng and liuyng, thei maie set it furthe and shewe it accordingly: We beseche the. &c

That it maie please thee to endue the lordes of the counsaill, and all the nobilitie with grace wisedā and vnderstandyng.

We beseche thee to. &c.

That it maie please thee to blesse, and kepe the magistrates, giuyng theim grace to execut iustice, and to mainteigne truthe:

We beseche thee to. &c.

That it maie please thee to blesse and kepe all thy people. We beseche the. &c

That it maie please thee to giue to all nacions vnitie, peace and concorde,

We beseche thee to. &c.

That it maie please thee to gyue vs an hert to loue and drede thee, and diligentely too liue after thy commaundementes:

We beseche the to. &c.

That

That it maie pleaſe thee to gyue all thy people increaſe of grace, to heare meekely thy woꝛde, and receiue it with pure affeccion and too bꝛyng furthe the frutes of the ſpirite.

We beſeche thee to.&c.

That it maie pleaſe thee to bꝛyng into the waie of truethe, all ſuche as haue erred and are deceiued.

We beſeche thee to.&c.

That it maie pleaſe thee to ſtrengthen ſuche as do ſtande, and comfoꝛte and helpe the weake hearted, and to raiſe vp them that fall, and finally too beate

doun?

wune satā vnder our fete:

We beseche thee to. &c.

That it maie please thee to succour helpe and comfort all that bee in danger necessitie and tribulacion:

We beseche thee to. &c.

That it maie please thee to preserue al that trauail by lande or by water, all women laboryng of childe all sicke persones & young children and to shewe thy pitie vpō al prisoners and captiues:

We beseche thee to. &c.

That it maie please thee to defend and prouide for the fatheries children and

widowes

widowes, and all that be desolate and oppressed:

We beseche thee to, &c.

That it may please the to have mercie vpon all men:

We beseche thee to, &c.

That it may please the to forgyue our enemies, persecutors and slanderours and to turne their hertes:

We beseche thee to, &c.

That it may please the to giue to our vse the kyndly fruites of the yerth, so as in due time we may enioie theim: & to preserue theim:

We beseche thee to, &c.

That it mate please thee to gyue to vs true repen-

tance to forgiue vs al our synnes, negligences and ignorances and to indewe vs with the grace of thy holy spirite, to amend our liues according vnto thy holy worde: We beseche.&c.

Sonne of God: we beseche thee to heare vs.

Sonne of God we beseche thee to heare vs.

O lambe of GOD, that takest awaie the synnes of the worlde:

Graunt vs thy peace.

O lambe of GOD, that takest awaie the sinnes of the worlde:

Haue mercie vpon vs.

O

O Christe heare vs.
S Christe heare vs.
Lord haue mercy vpō vs
Lorde haue mercy vpō vs.
Christ haue mercy vpō vs.
Christ haue mercie vpō vs
Lorde haue mercie vpō vs
Lorde haue mercy vpō vs
Our father whiche art. &c
And suffer vs not to bee
led into temptacion.
But deliuer vs from eiuil
The versicle. (Amē.
O Lorde, deale not with
vs after our synnes.
The answere.
Neither rewarde vs after
our iniquities.
Let vs praie.

O God, mercifull father that dispiseste not the sighyng of a contrite hert nor the desire of suche as bee sorowfull, mercifully assist our praiers, that we make before thee in al our troubles and aduersities whensoeuer thei oppresse vs: And graciously heare vs, that those euilles whiche the crafte and subtilty of the deuill or man worketh against vs be brought to naught, and by the prouidence of thy goodnesse, thei maie bee dispersed that we thy seruauntes, beyng hurte by no persecuci-

ons,

ons, maie euermore gyue thankes vnto thee, in thy holy churche, through Jesu Christe our lorde.

O Lorde, arise, helpe vs and deliuer vs for names sake.

O GOD we haue heard with oure eares, and oure fathers haue declared vnto vs, the noble woorkes that thou diddest in their daies and in the olde time before theim.

O lorde, arise, help vs, & deliuer vs for thy honor.

Glory too the father, the sonne, & to the holy ghoste as it hath been from the

beginnyng, is, and shalbee euer worlde without ende

Amen.

From oure enemies defende vs O Christe.

Graciously looke vpon our afflictions.

Pitifully behold the dolour of our herte:

Mercifully forgyue the synnes of thy people.

Fauourably with mercy heare our prayers:

O sonne of Dauid haue mercie vpon vs.

Both now and euer vouchesafe to heare vs Christ:

Graciously heare vs O Christe: Graciously heare

vs

vs O Lorde Christe.

℣ The verficle.

O Lorde, let the mercie bee shewed vpon vs:

℟ The answere.

As we do put our truste in thee.

℣ Let vs praie.

WE humbly beseeche thee, O father, mercifully to looke vpon our infirmities, & for the glorie of thy name sake, turne from vs all those euilles, that we moste righteously haue deserued. Graunte this O Lorde GOD for our mediatour & aduocate Iesu Christes sake. Amē.

O GOD, whose nature and propertie is euer to haue mercie and to forgyue, receiue our humble peticion, and though wee bee tied and bounde with the chayne of our synnes: yet let the pitiefulnesse of thy greate mercy leuse vs, for the honoure of Jesu Christes sake, our mediatour and aduocate. Amen.

ALmightie and euer liuyng God whiche onely workest greate marvailes, sende doune vpon our bishoppes and curates, and all congregaciōs, committed to their charge

the

the helthfull spirite of thy grace, and that thei male truely please thee: poure vpon theim the continuall dewe of thy blessyng: Graunte this (O Lorde) for the honour of our aduocate and mediatour Jesu Christe. Amen.

WE beseche thee, (O Lorde) to shewe vpon vs thyne exceadyng greate mercie, whiche no tong can worthely expresse and that it male please thee to deliuer vs from all our synnes, and also from the paignes, that we haue for theim deserued.

Graunte this (O Lorde) through oure mediatoure and aduocate Jesu Christ

Amen

GRaunt we beseche the O almightie god, that we in our trouble put our whole confidēce vpon thy mercie, that we against all aduersitie be defended vnder thy protection: Graūt this (O lord God) for our mediatour & aduocate Jesu Christes sake. Amen

¶ A praier of Chrisostom

ALmightie god, whiche haste gyuen vs grace at this tyme with one accorde to make oure com-

commune supplicacions vnto thee, and dooest promise, that when twoo or three bee gathered in thy name, thou wilte graunte their requestes: fulfil now O Lorde, the desires and peticions of thy seruauntes, as maie bee moste expedient for theim, graunting vs in this worlde knowledge of thy truth, and in the worlde to come life euerlasting AMEN.

The Dirige.

Dilexi quoniam. Psal. cxiiii.

¶ The laude and praise of God, through whose benefite we be preserued in aduersitie.

The Dirige.

Haue loued for the lorde will hear the voice of my praier.

For he hath inclined his eare vnto me, and in my daies I will call vpon hym.

¶ The sorow of death hath compassed me, and the perelles of helle haue entangled me.

I haue found muche trouble and sorowe, & I haue called vpon the name of the Lorde.

O lorde deliuer my solle, mercifull Lorde, and iust, our God is mercifull.

The lorde preserueth the simple, I was broughte lowe and he deliuered me.

Turne into thy reste, O my solle, for the lorde hath dooen muche for thee.

For he hath deliuered my solle from deathe, myne yies from teares, my feete from slidyng.

I shall please the Lorde, in the lande of the liuyng.

Beatus

Beatus qui intelligit. Psa. xl.

¶ Happie is he that hath compassion vpon the poore whom God deliuereth frō his enemies, and preserueth euerlastyngly.

¶ Blessed is he that considereth the needy and the poore: in the euill date, the Lorde shall deliuer hym. ¶ The Lorde preserue hym and kepe hym aliue, and make hym fortunat in the yearthe, & deliuer hym not into ỹ will of his enemies. ¶ The Lorde succour hym beeyng diseased in his bed al his bed thou hast chaūged in his infirmitie.

I saied lorde haue mercie on me, heale my soll, for I haue trespased against the
ine enemies spake euill vnto me saiyng, whē shall he die & his name perishe:
nd thoughe he came in for to see, he spake vanities, his hert gathred mischief within it self.
e wēt furth, & spake to the same purpose together
gainst me did all mine enemies whisper, against me haue thei imagined me mischief.
hei haue deuised an vntrue saiyng by me, shall he that slepeth haue no helpe

to

to rise again:

For the man with whō
I was in peace, in whō I
trusted, whiche hath eaten
of my breade, made great
meanes to supplant me.

But thou lord haue mer-
cie on me, and restore me,
and I shall requite theim.

By this I knowe thou
fauourest me, that myne
enemie shall not triumphe
vpon me.

But for myne innocencie
thou haste defended me, &
haste made me sure in thy
sight forever.

Blessed bee the lorde god
of Israell, world without
ende

ende, bee it, bee it.

Lauda anima mea. Psa. cxlv.

¶ An exortacion to praies God, & to put our trust in hym, and not in men.

PRaise the lorde O my solle, I shall praise the Lorde duryng my life I shal syng praise to my god as long as I liue.

Putte not your truste in Princes, nor in the children of menne in whom there is no healthe.

His spirite shal passe out and shal returne into his countree, in that date shall all his thoughtes perishe.

Blessed is he, whose hele

per

per is the God of Jacob, whose hope is in the lorde God, whiche made heuen and yearthe, and sea, and all that bee in theim.

¶ Whiche kepeth truth euermore, dooeth iudgemente to theim that suffer wrong, and gyueth meate to the hungry.

¶ The Lorde loseth theim that bee fettered, the lorde gyueth light to the blinde.

¶ The lord liffeth vp them that bee fallen, the Lorde loueth the righteous.

¶ The LORD preserueth straungers, he will defend the fatherles & widdowe,

and

and wil destroy the waies of synners.

The Lorde thy God, O Sion: shall reigne euermore from one generatiō to another.

Lorde geue thy people eternal rest:

And lyghte perpetuall shyne on them.

From the gates of hell,

Lord deliuer their solles

I trust to se the goodnes of the lorde,

In the lande of lyfe.

Lorde heare my prayer:

And let my crye come to the.

Let ho prayer.

O God. to whom it is ap
propried to be mercy-
full euer and to spare, bee
mercifull too the solles of
thy seruauntes of eache
kynde, and forgeue theym
all their synnes, that they
beyng losed frō the bōdes
of death may ascende vn-
to the life euerlastyng, tho
rough Chryst our Lord.

O God the Lorde of par-
don, graunte vnto the
solle of N. thy seruaunte
(the yeres mynd of whose
death we haue in remem-
brauñce) a place of rest, the
blessfull quiet and cleare-
nes of thy light. Through
Christ

Chryst our Lorde.

O GOD that art creatoure and redemer of all faythfull people: Graunt vnto the soules of all true beleuers beyng deade remyssion of all their sinnes, that thorough deuout prayers they may optayne thy gracious pardon that they haue alwaye desired whyche shalte come to iudge the quycke and the deade, & the worlde by fyre.

God haue mercy on all chrysten soules. Amen.

The Dirige.

Verba mea auribus. Psal. v.

The godly person desireth too bee defended of God, that the intentes of his aduersaries may bee stopped, and that the goodnes of God may be shewed among the godlye.

Geue eare vnto my wordes, vnderstand my clamour.

Harken vnto the voice of my prayer, my kyng and my God.

For vnto the wyl I pray O lord, earely shalte thou heare my voyce.

Earely shal I stand by the

and

I shall se, that thou arte a God, that hath no pleasure in iniquitie.

Nor the malicious shall not dwel nere the, neither shal the vnrighteous abide before thyne eies.

Thou hatest all that doo iniquitie, & shalte destroy al them that speake lyes.

The Lorde doth abhorre the manne that is bludy & deceitfull.

But I through the plenteousnes of thi mercy shal entre into thi house, I wil worship towardes thy holy temple in thy feare.

Leade me Lorde into thi

ryghteousnes, because of myne enemies, directe my way in thy syght.

For in the mouth of thē ther is no truth, the heart of them is full of vanitie. The throte of them is an opē graue, deceitfully did they wyth theyr tounges, iudge them, O God.

Let them fall from their imaginations, accordyng to the greatenesse of their wyckednes expell theym, for they haue stirred the to anger, O Lorde.

And let all reioyce that trust in the, they shall euermore be glad, & thou shalt dwel

dwell among them.

And they shall glorye in the all that loue thy name for thou wylte bleſſe the ryghteous.

Lorde thou hast crouned vs, as it wer with a shyld of thy good wyll.

Dominus illumina. Psa. xxvii.

The godnesse of God towarde his people, wher by thei be incouraged to truſt in God, not with standyng their aduersaries, to reioice in his ayde, to magnifi him.

The Lorde is my lyght and my healthy, whom shal I feare?

The lord is the defender of my lyfe, of whom shall I be afrayed?

Whilest the malicious approche vnto me for to deuour my flesche:

Myne enemyes whyche trouble me, thei were made weake and fel doune.

If thei pytche pauilions agaynst me, my heart shal not feare.

If a battell ryse agaynst me, I shall trust in it.

One thyng haue I asked of the Lorde which I shal require, that I may inhabite in the house of the lord all the dayes of my lyfe.

That

That I maye se the bewtie of the lord, and may visit his people.

For hee hathe hyd me in hys tabernacle in the euyll daye, he hath defended me in the secrete place of hys tabernacle.

He hath exalted me vpon a rocke, and nowe he hath exalted myne heade aboue myne enemies that bee about me.

And I haue offred in his tabernacle the sacrifice of laude, I shal sing and say a psalme vnto the lorde.

Heare my voyce Lorde, wherewyth I haue cryed

vnto ỹ haue mercy on me and heare me.

My heart hath sayed vnto the, my face hathe sought the, lorde I shall seke thy face.

Turne not thy face from me, doo not swarue from thy seruaunt in anger.

Be myne helper forsake me not, nether dispise ỹ me, O God my sauioure.

For my father & my mother haue forsakē me, but the lorde hath taken me.

Lord teach me thy waye and lede me in a streighte path because of myne enemyes.

De-

Deliuer me not too the myndes of them that trouble me, for vniuſt witneſſes haue riſen againſt me, & haue ſpoken wickedlye.

I truſt to ſe the goodneſs of God in the land of the lyuyng.

Abide the Lord, do manfully, and let thyne hearte bee ſtrengthened, & abyde the Lorde.

Quemadmodum deſiderat

Pſal. xli.

The godly man is vexed wyth the that blaſpheme gods religion, & being perſecute, wyth feruēt cōplaint openeth his hert to God

Lyke as the hearte longeth after the fountaines of waters, so dooth my soule long after the O God.

My soule hath thirsted after God the strong and liuyng God, when shall I come and apere before the face of God?

My teares were too me daie and night in stead of breade.

Whilest it is dailye saied vnto me, wher is thi God

These thynges haue I called too mynde, and I haue poured furth my soul vnto my selfe, because I

shal

shall departe into a place of merueilous habitacion vnto the house of God.

Witha voice of gladnes & reioysyng like the sound of one that banketteth.

My solle whi art thou so towfull? And why dooest thou trouble me?

Trust in God for I shall euer confesse him, whiche is the health of my countenaunce, and my God.

My solle within my selfe is troubled, therfor I shal haue ẏ in mind in the lãde of Jordane, and the lytle mountayne of Hermon.

Depenesse calleth vppon

depe-

penesse, wyth the noyse of thy water courses.

All thy raynes & thy flud des haue runne ouer me.

In the day the lorde hath commaunded hys mercye and in the nyght, his song is with me.

I saier to the God of my life, I shal saye vnto God thou art my defender:

Why hast thou forgotte me, and whi doo I go all sorowefull, whyleste myne enemie dothe afflycte me:

Whyleste my boones are broken, mine enemies that haue trobled me, haue cast it in my teath.

Whileſt thei ſaye to me euery day, wher is thi god My ſolle why art thou ſo rowful, and why doſt thou trouble me.

Trust in God, for I ſhall euer conſeſſe hym, whyche is the health of my countenaunce and my God.

The anthem

I Truſt to ſe the goodnes of the lord in the land of the liuyng.

Lorde graunte thy people euerlaſtyng reſt.

And let thy euerlaſtyng lyght ſhyne on them.

Our father whyche arte in heauen, &c.

And

And suffre vs not too be led into temptacion.
But deliuer vs from euil
Amen.

The first lesson. Job. x
Thyne handes hathe made me and fashioned me altogether rounde about, and wylt thou destroy me so sodenly? Remember that thou madest me as moulde of the yerth and shalte bryng me into dust again. Hast thou not put me together, as it were mylke, and hardned me to cruddes lyke cheese? Thou hast couered me with skin and flesche and ioyned me

toge-

together wyth bones and ſinnowes. Thou haſt granted me lyfe and mercye and the diligent hede that thou tookeſt on me, hathe preſerued my ſpirit.

The antheme.

I Knowe that my redemer liueth and that I the laſt daie ſhal riſe from the yearth, and ſhalbe clad agayne wyth myne owne ſkinne, and in mine owne fleſhe I ſhall ſe God, whō I myſelf ſhal ſe, and mine eyes ſhal loke vpon: and none other, thys hoope is laied vp in my boſome.

¶ The seconde lesson.

Jhon. v.

VErely verelye, I saye vnto you: he that heareth my worde, & beleueth on hym that sent me, hath euerlastyng lyfe, and commeth not into damnation but passeth from death to lyfe. Verely verelye I saye vnto you: the houre shall come and it is now, when ẏ dead shal hear the voyce of the sonne of God, and they that heare shall lyue: for as the father hath life in hym selfe, so lykewyse hath he geuen to the sōne to haue lyfe in hymselfe,

and

and hath geuē him power
also to iudge because he is
the son of man. Marueil
not at thys, for the houre
commeth in the which all
that ar in the graues shal
hear the voyce of the sōne
of God. And thei þ haue
done good, shal com furth
vnto the resurrection of
lyfe, & thei that haue done
euyl vnto the resurrection
of damnation.

i. Thes. iiii.

Brethren, we woulde not
that ye shoulde be ignoraū
unt as concernyng theym
the which are fallen a slep
that ye sorow not as other

do, whiche haue no hope. For if we beleue that Iesus died and rose agayne, euen so, them which slepe with Iesus, GOD shall bryng with hym.

The .iii. lesson i. Cor. xv

BEholde, I shewe you a mistery, Lothly we shal all ryse, but we shal not al be chaunged: In a mome̅t in the twinkling of an eye at the laste trumpe for the trumpe shal blow, and the deade shall ryse incorruptible and we shalbe chaunged, for thys corruptyble must put on incorrupcion and this mortall must put on

on immortalitie: whē this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shalbe brought to passe the saiyng that is written: Death is swalowed vp in victory, deathe where is thy victorye? O death where is thy stynge? The sting of death is sinne and the strength of synne is the lawe: But thankes be vnto God which hath geuen vs victory, through our lorde Jesu Christ.

The Antheme.

DEliuer me good Lord from eternal death, in

that dreadfull daye, when that heauē and yerth shall be moued, and thou shalte iudge the world by fyre.

This daye is the daye of ire, of wretchednesse, and misery, the great day and very bitter.

Deliuer not to bestes, O Lorde the soules of theym that confesse the, and forget not alēgth the soules of thy poore people.

Exaltabo te domine. Psa. xxix

Thankes be geuen for thy recouered. The goodnes of God is praised, who for a litle aduersitie sēdeth much comfort

I Will exalte the, O lorde for thou haste defended me, and not suffered myne enemyes to haue their pleasure vpon me.

O lorde my God I haue cried vnto the, and thou hast healed me.

O lord thou hast brought my soule oute of hell, thou hast preserued me frō thē that descended into the pit

Synge vnto the Lordes that bee his saynctes, and geue thankes with a remē braunce of hys holynes.

For ther is wrath in his displeasure, and lyfe in hys wyll.

At the euenyng, wailling shal abide: but in the mor-nyng gladnes.

In my welthynes I sayd I shall neuermore bee re-moued.

Lorde through thi good wyll thou geuest strength to my beutie.

Thou dyddeste turne thy face from me, and I was all astonned.

Unto the O Lorde, wyll I crye, and I wyll pray to my god

What profyte is there in my bludde, when I shal descend into corrupcion? Shall dust geue thankes

to

to the: Or shall it declare thy truth:

The Lorde hath hearde, and hath taken mercy on me, the Lorde is made my helper.

Thou hast turned my sorowe into ioye, thou haste cut of my sackecloth, and haste compassed me wyth gladnes.

That my glorye myghte sing to the without griefe, O my Lorde God, I shall euermore geue thankes to the.

Ego dixi. Psal. Esai. xxxviii

¶ Thankes for recouerye of health.

I sayed, in the myddest of my daies I shal go to the gates of hell.

I desyred the residue of my yeares, I sayd, I shal not se the lorde God in the lande of the lyuyng.

I shal se mā no more, nor him that dwelleth in rest. My tyme is taken frome me, and folden vp, as the shepherdes tente.

My lyfe is cutte of, lyke a weauers webbe: when I yet begā, he cut me doune from mornyng vntyll the nyght thou wylt make an ende of me.

I was in hope vntyl mor-

nyng

nyng: but as a lyon, so he bruised all my bones.

From mornyng vntyll nyght thou wylt make an end of me, as a yong swallowe, so shall I chatter, and shall mourne as a doue.

Myne eyen dasseled with lookyng on hygh.

Lorde I suffer force, answere for me, what shall I saye or what shall he answere me, synce I haue it doone it.

I shall remember all my yeares vnto the with bitternes of my hearte.

Lord if life be thus, and

the life of my ſpirit be after ſuch a ſorte, thou ſhalt correcte me, and quycken me: lo, in peace my ſorow is mooſt bytter.

But thou haſt delyuered my ſolle that it ſhould not peryſhe, thou haſt caſt behynde thy backe al my ſinnes.

For neyther Hell ſhall knowledge the, nor death ſhall prayſe the: they that deſcende into the pyt ſhall not looke for thy veritie.

The that is lyuyng, the lyuyng perſon ſhal knowledge thee like as I dooe nowe. the father too the

chyl-

chyldren shall declare thy truthe.

Preaserue me O Lorde, and we shal syng psalmes in the lordes house, all the dayes of our lyfe.

In te domine speraui,

Psalm. lxx.

With God is our only refuge, we must prai to hym, and in hym put al our trust, and hym praise and magnifie.

IN the O Lorde haue I put my truste, let me neuer bee confounded in thy ryghteousnesse delyuer me.

Inclyne thyne eare vnto me, and make ſpeede too ſaue me.

Be vnto me a protectour as God, and as a place of ſoꝛtres foꝛ to ſaue me, foꝛ thou art my ſtrength and refuge

Deliuer me O my God, oute of the hande of the ſynner oute of the hande of the lawe bꝛeaker, and the vniuſt.

Foꝛ thou O loꝛde art my patience, thou O loꝛd art my hoope, euen from my youthe.

Thoꝛough the haue I ben holde vp euer ſince I was

boꝛne

ter I will intre into the
strenthe of the lorde: lorde
I will make mencion of
thy onely righteousnesse.
Thou o God hast tauzht
me fro my youth hitherto
and I shall tell of thy wō-
derous woorkes.
And vnto age & oldnesse,
O God forsake me not:
Vntil I shewe thy strēth
vnto generacions yet for
to come.
Thy power, and thy righ
teousnesse, O God, vntill
ẏ highest marueill, whiche
thou hast wrought, o god,
who is like vnto thee?
O wh[illegible] and ciuil!

aduersities hast thou shewed me: and yet diddest turne and refre she me, yea and broughtest me again frō the depes of the yerth.

Thou hast multiplied vpon me thy magnificence, and thou haste returned and comforted me.

Therefore will I praise thee and thy truth, o God in the instrumētes of musike, vnto thee wil I syng vpn the harpe whiche art the holy God of Israell.

My lippes will bee fayne when I syng vnto thee, & so will my solle also whiche thou hast redemed.

My

My toung also shall talke of thy righteousnes al the daie long: for thei are confounded and brought vnto shame, that seke to doo me euil.

The antheme.

I Am the resurrection and life, he that beleueth in me, yea, although he were dedde, yet shall he liue, and whosoeuer liueth and beleueth in me, shall not see euerlasting death.

Lord haue mercie on vs.
Christ haue mercy on vs
Lorde haue mercy on vs.
Our father whiche art. &c
And suffre vs not to bee led into temptacion.

But deliuer vs frō euill.
Lorde giue thy people e-
ternall rest:
And lighte perpetuall
shine on theim.
From the gates of hell,
Lord deliuer their soules.
I trust to se the goodnes
of the Lorde,
In the lande of life.
Lorde heare my praier:
And let my crie come to
thee. Let vs pray.

O God, whiche by the
mouth of sāct Paule
thyne Apostle hast taught
vs, not to waile for theim
that slepe in Christ: Graūt
we beseche the, that in the
comyng

comyng of thy sonne our Lorde Jesu Christe, bothe we and all other faithfull people being departed may be graciously brought vn too the ioyes euerlastyng, which shalt come to iudge the quicke and dedde, and the worlde by fire, Amen.

Almyghtye eternall God, to whom ther is neuer any praier made without hope of mercy, be mercifull to the soules of thy seruauntes beeyng departed from this worlde in the confession of thy name that thei maie bee associate to the compaignie of

thy saincte. Throughe Christe our lorde. Amen.

LORDE, bowe thine eare vnto our praiers wherin we deuoutely call vpon thy mercy, that thou wilt bestowe the soules of thy seruauntes (whiche thou hast commaunded to departe from this worlde) in the countree of peace and reste, and cause theim too bee made parteners with thy holy seruauntes. Throughe Christ our Lorde. Amen.

WE beseche the lorde that the praier of thy suppliauntes male a-

uaill

uaill too the ſolles of thy ſeruaũtes, that thou wilt bothe purge theim of all their ſynnes, and cauſe theim to bee partakers of thy redempcion, whiche liueſt and reigneſt GOD worlde with out ende. Amen.

God haue mercie on all chriſten ſolles.

The commendacions.

Beati immaculati. Psa. C. xviii.

¶ This psalme is the A. B. C. of godly loue, the paradise of learnyng, the shop of the holy ghost, the schole of truethe. In whiche appeareth how ẏ sainctes of God esteme his holy lawes, how feruentely thei be gyuen vnto theim, how it greueth theim that thei should bee dispised, how feruently thei desire to learne theim, to walke in theim, & to fulfill them: finally, how the transgressours and aduersaries of them shalbe punished and destroyed.

BLessed are thei that be vnspotted in the waie whiche walke in the lawe of the Lorde.

Blessed are thei that serche his testimonies, þ seke hym with all their herte.

For thei that worke wickednes, haue not walked in his waies.

Thou hast commaunded thy cõmaundementes verie straightly to bee kepte.

Would God my waies might bee directed to kepe thy iustificacions.

Then shall I not be con-

founded, when I shall beholde all thy commaundementes.

I shall confesse vnto thee with a right hert, when I haue lerned ỹ iudgemẽts of thy righteousnes.

I shal kepe thy iustificacions, forsake me not vtterli

In quo corrigit.

WHerin doth the yõg man correct his life? in kepyng of thy wordes.

With all my hert I haue sought thee out, putte me not awaie from thy commaundementes.

In my hearte I haue hid thy wordes, that I might not

not offende thee.

O Lorde thou art blessed teche me thy iustificaciõs.

With my lippes I haue been tellyng all thy iudgementes of thy mouthe.

I haue had delight in the waie of thy testimonies, as in all maner of riches.

I will be exercised in thy commaundementes, and I will consider thy waies.

I will studie in thy iustificacions, I will not forgette thy woordes.

Retribue seruo.

REward thy seruaunte, quicke me, and I shall kepe thy woordes.

Open myne yies, and I shall consider the marualous thynges of thy lawe.

I am a straunger in the lande, hide not frō me thy commaundementes.

My solle hath coueted to desire thy iustificacions at all tymes.

Thou hast rebuked the proude, cursed are thei whiche decline from thy commaundementes.

Take from me rebuke and contempt, for I haue sought after thy commaūdementes.

For Princes haue been sette againste me, and thei spake

spake against me, but thy seruaunt was still exercised in thy iustificacions.

For thy testimonies are my meditacion, thy iustificacions are my counsaill.

Adhesit pauimento.

My soule hath cleaued to the groūd, quicke me accordyng to thi word I haue shewed thy waies and thou hast heard me, teche me thy iustificacions.

Instructe me in the waie of thy iustificacions, and I shalbee exercised in thy meruelous woorkes.

My soule hath slepte for werinesse, confirme me in thy

thy woordes.

Remoue frō me the waie of iniquitie, and accordyng too thy lawe, haue mercie on me.

I haue chosen the waye of trueth, I haue not forgotten thy iudgementes.

I haue cleaued to thy testimonies, O Lorde, putte me not to confusion.

I haue runne the waie of thy commaundementes, when thou haste enlarged my hearte.

Legem pone.

O Lorde sette te thy waie of thy iustificacions too me for a lawe, and I will

euer

euer seke it out.

Geue vnto me vnderstā-
dyng, and I shall searche
thy lawe, and shall kepe it
with myne whole herte.

Leade me in the pathe of
thy commaundementes,
for that haue I desired.

Bowe myne hearte into
thy testimonies, and not
into couetousnes.

Turne awaie myne yies,
that thei see not vanitie,
quicken me in thy waie.

Set thy woorde vnto thy
seruaunte in thy feare.

Cut of the rebuke that
I am afraied of, for thy
iudgementes bee good.

Loo,

Loo, I haue desired thy commaundemētes, and in thy equitie quicken me.

Et veniet super me.

AND let te thy mercie come vpon me, O Lorde: and thy health accordyng to thy promise.

And I shall answere to them ꝑ vpbraide me, for I haue trusted in thi wordes

And take not ꝑ word of trueth from my mouth vtterly: for I haue much trusted in thy iudgementes.

And I will kepe thy law alwaie, world wout ende.

And I haue walked at large, for I haue soughte thy

thy commaundementes.

And I spake of thy testimonies in the sighte of kynges, and I was not ashamed.

And I haue mused on thy commaundementes, whiche I haue loued.

And I haue lifte vp my handes to thy commaundementes whiche I haue loued, and I shalbee occupied in thy iustificacions.

Memor esto.

REmembre thy word to thy seruaũt, in whiche thou hast gyuen me hope. The same hath comforted me in myne affliction.

I rose vp in the middes of the nighte to gyue thee thankes for the iudgemētes of thy iustificacion.

I am partaker of al that feare thee, & of them ỳ kepe thy commaundementes.

O lorde, the yearth is full of thy mercie, teche me thy iustificacions.

Bonitatem fecisti.

THou haste dealte gentely with thy seruaunt O lorde, accordyng to thy woorde.

Teache me goodnes, lernyng and knowledge, for I haue beleued thy commaundementes.

Before I was humbled, I did sinne, therfore I haue kepe thy woorde.

Thou arte good, and in thy goodnesse teache me thy iustifications.

The iniquitie of proude menne is multiplied vpon me, but I with all my whole herte shall searche out thy commaundementes.

Their hert is cõgeled like milke, but I haue thought vpõ thy cõmaundemẽtes.

It is good for me þ thou hast humbled me, þ I may learne thy iustifications.

The lawe of thy mouthe is dearer to me then thou-

landes of gold or siluer.

Manus tuæ.

Thy handes haue made me & fourmed me, giue me vnderstãdyng to lerne thy commaundcmentes.

Thei that feare thee shall see me, and bee glad, bycause I haue trusted muche in thy woordes.

I knowe O Lorde, that thy iudgementes are right and in thy truth thou hast humbled me.

Let thy mercy be to comforte me, accordyng to thy worde vnto thy seruaunt.

Let thy mercies come to me, and I shal liue, for thy lawe

The commendacions
lawe is my ſtudy.

Lette the proude whiche
wrongfully haue dooen
wickednesse vnto me, bee
confounded, and I wil be
occupied in thy commaũ-
dementes.

Let thẽ bee turned to me
whiche feare thee, & thei þ
knowe thy teſtimonies.

Let my herte be immacu
late in thy iuſtificacions
that I be not confounded.

Defecit in ſalutare.

My ſolle hath longed
for thy ſaluaciõ, and
I haue truſted muche vn-
to thy woorde.

Myne yies haue longed

for thy promise, saiyng: when wilt ẏ comfort me?

For I am made like a bottle in ẏ smoke, I haue not forgotten thy iustificacions.

How many bee the daies of thy seruaunt, whē wilt thou gyue iudgemente of theim that persecute me?

Wicked men haue tolde me fables, but not after thy lawe.

All thy cōmaundemētes is truth, wicked men haue persecuted me, succour me

Thei had almoste made an ende of me in the yerth, but I haue not forsaken

thy

thy commaundementes.

Quicken me accordyng to thy mercie, and I shall kepe the testimonies of thy mouthe.

In æternum domine.

O Lorde, thy woorde endureth in heauen euerlastyngly.

Thy truethe remaigneth frō generacion to generacion, thou hast foūded the yearth and it abideth.

By thyne ordinaunce the daie cōtinueth, for all thinges obeye vnto thee.

Except thy law had been my meditacion, peraduenture I had perished in my trouble. D.v.

I shall neuer forgette thy iustificacions, for in them thou hast quickened me.

I am thyne, saue me, for I haue sought out thy iustificacions.

Synners haue awayted me to destroye me, I haue vnderstande thy testimonies.

I see that all perfeccion hath an ende, thy cōmaundemente is verie brode.

Quomodo dilexi.

O LORD, how muche haue I loued thy law it is my studie all the daie long.

Thou hast made me wise ouer

ouer myn enmies through thy commaundement, for it is euer with me.

I haue perceiued more then all that taughte me, for thy testimonies were my meditacion.

I haue perceiued more then auncient men, because I haue searched thy commaundementes.

I haue kept my feete frō euery ciuill waie, that I might kepe thy wordes.

I haue not declined from thy iudgementes, forbycause þ hast set me a law.

How swete bee thy wordes vnto my taste: & to my

mouthe

mouth ſweter then hony.

I haue taken vnderſtandyng of thy cõmaundemẽtes, therfore haue I hated euery waie of iniquitie.

Lucerna pedibus meis.

Thy woorde is a Lanterne vnto my feete, & a lighte vnto my pathes.

I haue ſworne & decreed to kepe the iudgementes of thy righteouſnes.

O Lorde, I am broughte low on euery ſide, quicken me according to thy woord.

The voluntary offringes of my mouthe, make them acceptable, O Lorde: and teche me thy iudgementes

My solle is euer in my handes, and I haue not forgotten thy lawe.

Sinners haue set a snare for me, & I haue not erred frō thy cōmaundementes.

I haue gotten thy testimonies by enheritaunce foreuer, forbecause thei be the ioye of my herte.

Howe my hearte to doo thy iustificaciōs euermore for rewarde.

Iniquos odio habui.

I Haue hated the wicked & haue loued thy lawe.

Thou art my helper and my defender, & I haue trusted muche in thy woorde.

O ye wicked bow frō me and I shall searche the cō=maundemētes of my god.

Receiue me accordyng to thy worde and I shal liue, and confounde me not o=therwise then I loke for.

Helpe me, and I shalbee safe, & I shalbee occupied in thy iustificacions euer.

Thou haste dispised all that goo from thy iudge=mentes, for their thoughtes wer vniust.

I haue reputed all synners of the yearth for of=fenders, therefore I haue loued thy testimonies.

Strike my flesh with thy feare,

feare, for I am afraied of thy iudgementes.

Feci iudicium.

I Haue doone iustice and righteousnesse, deliuer me not to them that falsely blame me.

Receiue thy seruaunt into goodnes, let not proude menne falsely blame me.

Myne yies are wasted in lokyng for thy health and the worde of thy iustice.

Do to thy seruaũt according to thy mercy, & teche me thy iustificacions.

I am thy seruaunte, giue me vnderstandyng, that I maye knowe thy testimonies.

It is tyme too dooe, O Lorde, for thei haue broken thy lawe.

Therefore I haue loued thy commaundementes aboue Golde and Topas.

And therfore I was led to all thy commaundemētes, I haue hated euery wicked waie.

Mirabilia testimonia.

O Lord, merueilous be thi testimonies, therefore my soule hath serched thē.

The declaracion of thy woordes dooeth illumine, and gyue vnderstandyng, to the simple.

I opened my mouth and

drewe

drew in my breth, for I de
sired thy cõmaũdemẽtes.

Looke vpon me, and haue
mercie vpõ me according
to the iudgement of them
that loue thy name.

Direct my goynges accor
dyng to thy worde, & let no
iniquitie reigne ouer me.

Redeme me frõ the false
blame of men, that I may
kepe thy cõmaũdementes.

Lighten thy face vpon
thy seruaunte and teache
me thy iustificacions.

Myne yies haue brought
furthe stremes of water,
because thei haue not kept
thy lawe.

Iustus es tu domine.

Rightcous arte thou lorde, and righteous is thy iudgement.

Thou hast commaunded iustice in thy testimonies, and trueth moste chiefly.

My zeale hath caused me to consume, bicause myne enemies forgat thi wordes

Thy woorde is vtterly tried with fire and thy seruaunte loued it.

I am yõg & set at naught yet haue I not forgotten thy commaundementes.

Thy iustice is iustice euerlastyng, & thy law is truth.

Trouble & heuinesse haue

entangled

entangled me, thy cõmaũ-
dementes are my ſtudy.
Thy teſtimonies be equi-
tie euerlaſtyngly, giue me
vnderſtãdyng: I ſhal liue

Clamaui in toto corde.

I Haue called with my
whole herte, heare me
Lorde, for I ſhall ſearche
thy iuſtificacions.
I haue cried vnto ỹ, ſaue
me, that I maie obſerue
thy commaundementes.
I haue preuẽted in time, &
haue cried, for I haue gre-
tly truſted in thy wordes.
Myne yies haue preuẽted
the daunyng of the daie,
for to ſtudy thy wordes.

HOrd heare my voyce accordyng to thy mercy, and quicken me accordyng to thy iudgement.

They þ persecute me haue drawē nigh to wickednes.

And from thy lawe they are gone farre wyde.

Lorde, thou arte nere at hande, and all thy wayes are verie trueth.

At the beginnyng I had knowledge of thy testimonies, for thou hast established theim forever.

Vide humilitatem meam.

BEhold my trouble and deliuer me, because I haue not forgottē thy lawe

Judge

Iudge my cause and redeme me, quicken me, accordyng to thy worde.

Health is farre from sinners, for thei haue not serched out thy iustificaciõs.

Thy mercie Lorde is muche: accordyng to thy righteousnes quicken me.

Many there bee whiche persecute me and trouble me, I haue not swarued from thy testimonis.

I sawe the offenders, and I was astonied, bycause thei kept not thy wordes.

Beholde lorde for I haue loued thy cõmaundemẽtes quicken me in thy mercie.

The commendacions.

The begynnyng of thy woorde is veritie, all thy iudgementes are iustice euerlastyngly.

Principes persecuti sunt.

The princes haue persecuted me wout cause and my herte hath been adrade of thy woordes.

I shalbe glad of thy wordes, as he that hath found many spoyles.

I haue hated iniquitie, and haue abhorred it, but thy lawe I haue loued.

Seuen tymes in the daie haue I praised thee bycause of thi righteous iudgementes.

Create

Greate peace is to theim that loue thy lawe, and thei are not offended.

I loked for thy saluacion O Lorde, and loued thy commaundementes.

My soule hath kepte thy testimonies, and hath loued theim greatly.

I haue kept thy cõmaundementes and thy testimonies, for all my waies are in thy sight.

Appropinquet deprecatio.

O Lorde let my praier approche nere in thy sight gyue me vnderstãdyng accordyng to thy woorde.

O lorde let my praier en-

ter into thy sighte, deliuer me accordyng to thy word

My lippes shall poure furth thy praise, whē thou hast taught me thy iustifications.

My tong shall shew furth thy worde, for all thy cōmaūdementes are equitie.

Let thy hande be redy to help me, forbicause I haue chosē thy cōmaūdemētes.

Lorde, I haue desired thy healthe, and thy lawe is my study.

My soule shal liue & praise thee, and thy iudgementes shall helpe me.

I haue wandered like a

sheepe

shepe whiche was lost, O lorde, seke out thy seruaut for I haue not forgotten thy commaundementes.

The psalmes of the passion.

Deus deus meus. Psal. xxii.

The discripcion of the passion of oure sauioure Christ, and of his ascencion and kyngdome.

O God, my God, looke to warde me, why haste thou forsaken me, farre fro my healthe bee the wordes of my complaint.

My God I crie and call to thee by daie, but thou hearest me not, & likewise by night and cease not.

But thou dwellest in the holy place: O the worship of Israell, oure fathers trusted in thee, thei trusted and thou diddest deliuer them.

Thei cried too thee and thei were made safe, thei trusted in thee & thei were not confounded.

I truely am but a worme and no manne, the rebuke of menne, and out cast of all the people.

All thei that se me, laugh me

me too scorne, they spake with their lippes and nodded their heddes:

Saying, he trusted in the Lorde, now lette hym deliuer hym, lette hym saue hym, for he loueth hym.

For thou art he ꝑ tokest me oute of my mothers wombe, and wast my hope from my mothers breastes, too thee I was caste out from my natiuitie.

Thou art my God, from my mothers wombe departe not from me.

For tribulacion is nere at hand, and there is none to helpe me.

Many

Many calues haue compassed me, and fat bulles haue beset me aboute.

They haue set their mouthes wide open vpon me, like a Lyon rampyng and roaryng.

I am poured furthe like water and all my bones bee dispersed asonder.

My hearte is made like meltyng waxe in the middes of my belly.

My strengthe is dried vp like a sherde, my tong cleaueth fast to my iawes, and thou hast brought me into the dust of death.

For many dogges com-

passed

passed me aboute, the cō-
saill of the wicked haue
beſette me.

They pearſed my handes
and my feete, they haue nō
bred all my bones.

They ſtoode ſtaryng and
lokyng vpon me, they de-
uided my garmentes e-
mong theim, and vpō my
coate they caſt lottes.

But thou O Lorde, pro-
lōg not thy help from me
loke to my defence.

Deliuer my ſolle frō the
ſworde, and my only ſolle
frō the power of ỹ dogge

Saue me frō the mouthe
of the Lion, and mine hu-

militie

mulitie from the hornes of Unicornes.

I shall shewe thy name to my brethren, and I shal praise thee in the middes of the congregacion.

Ye that feare the Lorde, praise ye hym, all ỹ whole seede of Jacob glorifye hym.

Yet all the seede of Israel feare hym, for he dispised not, nor disdained not the praier of the poore.

Nor he turned not his face awaie from me, and when I cried vnto hym he hearde me.

Thei shall I praise in the

greate

greate congregacion, I will perfourme my vowes in the sighte of theim that feare hym.

The poore menne shall eate, and shalbee satisfied, and thei shall praise the Lorde that seke after hym, their heartes shall liue worlde without ende.

All the coastes of the yearth shall remẽber themselfes and shalbee conuerted to the Lorde.

And all nacions of people shall doue worshipe in his sighte.

For the kyngdõ is ỹ lordes, & he shal rule ỹ people.

All

All suche as be fat vpon the yearth haue eaten and worshipped, all ẏ shall descend into the yearth, shall fall doune in his sight.

And my solle shal liue to hym, and my seede shall serue hym.

The generacion to come shalbe shewed to the lorde, and the heauēs shall shewe his iustice too the people that shalbee borne, whiche the lorde hath made.

Saluum me fac. Isa. ixix.

¶ The cōplaint of Christ and his churche of their greate aduersities. A feruent praier for deliuerāce.

The

Of the passion.

The aduersaries of God be cursed. A hertie thankes giuyng for help obteigned.

SAue me O God, for the waters are entered vnto my solle.

I sticke fast in the depe mire, where no grounde is.

I am come into the depe of ỹ sea, and tempest hath ouerwhelmed me.

I haue trauailed cryyng, my throte is made hoarse, mi sight hath failed while I trusted in my God.

They that hate me without cause, are mo then the heares of my hedde.

They that are myne enemies and haue persecuted me giltles, are mightie: I pared then the thynges that I neuer tooke.

O GOD, thou knowest my simplenesse, and my faultes are not hid from thee.

Let not thē that truste in thee, O lord god of hostes bee ashamed for my cause.

Let not those ỳ seke thee be cōfounded through me O Lorde God of Israell.

For I haue suffered reproffe for thy sake, shame hath couered my face.

I am become a straunger vnto my brethren, and an alisaunt

aliaunt vnto my mothers childzen.

For the zeale of thyne house hath eaten me, & the rebukes of thē that rebuken thee, are fallen vpon me I chastened my selfe with fastyng, & that was turned to my reproffe.

I put on an heere cote also, and thei iested vpō me. They that sate at ꝑ gate spake against me, and thei that dranke wyne made songes vpon me.

But Lorde, I make my praier vnto thee in ꝑ tyme of thy good will O God. Heare me in ꝑ multitude

of thy mercie, in the truth of thy saluacion.

Take me out of the mire that I sticke not, deliuer me frō them that hate me, & out of the depe waters.

Lette not the tempest of water drowne me, neither lette the depe swalowe me vp, and let not the pit shut her mouthe vpon me.

Heare me O lord. for thy mercie is kinde, loke vpon me accordyng vnto ỹ multitude of thy mercies.

And turne not thi face frō thy seruaunt, for I am in trouble heare me spedely.

Take hede to my soll and

saue

saue it, deliuer me because of myne enemies.

Thou knowest my reproch my shame & my dishonour.

All they that trouble me are in thy sighte, my herte hath loked for rebuke and wretchednesse.

I looked for some to bee heuy with me, and there was none to comforte me and I founde none.

They gaue me gall to eate & when I was thirsty, they gaue me bitter drynke.

Let their table be made a snare to them, & a reward and an occasiõ of falling.

Let their yies be blynded

of thy mercie, in the truth of thy saluacion.

Take me out of the mire that I sticke not, deliuer me frō them that hate me, & out of the depe waters.

Lette not the tempest of water drounȝ me, neither lette the depe swalowe me vp, and let not the pit shut her mouthe vpon me.

Heare me O lord. for thy mercie is kinde, loke vpon me accordyng vnto ȝ multitude of thy mercies.

And turne not thi face frō thy seruaunt, for I am in trouble heare me spedely.

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They gaue me gall to eate & when I was thirsty, they gaue me bitter drynke.

Let their table be made a snare to them, & a reward and an occasiō of falling.

Let their yies be blynded

that thei see not, and euer bowe doune their backes.

Poure out thine indignacion vpon theim, and lette thy wrathfull displeasure take holde of theim.

Let their habitacion bee voyde, & no man to dwell in their tentes.

For thei haue persecuted hym whō thou hast smitte and thei haue encreased the pain of thy woundes.

Lay vpon them wickednesse vpon wickednesse, and let them not entre into thy righteousnesse.

Lette theim bee whiped out of the booke of the liuyng.

lyng, and let them not be
written with the iuste.
I am poore and sorowe-
full, thy health O GOD
hath taken me vp.
I will praise the name of
God with a song, and mag-
nifie hym with praise.
And it shal please god bet-
ter thē a yong Bullocke þ
bereth hornes and houes.
Let the poore consider &
bee glad, seke after God,
and your solle shall liue.
For the lorde hath heard
the poore, and hath not
dispised his prisoners.
Heauē and yearth praise
hym the sea, & all that cre-

peth in theim.

For God shall saue Sió and ỹ citees of Juda shall bee builded, and thei shall dwell there, and thei shall inherite it.

The posteritie also of his seruauntes shal possesse it & thei that loue his name shall dwell therin

Domine deus. Psa. lxxxvii.

A grieuous cõplaint of the godly person, extremely handled with diseases and persecucions, and that without any comforte.

O Lord God of my helth I haue cried daie and

night

night before thee.

Let my praier entre into thy presence, bowe thyne eare vnto my praier.

For my soule is ful of aduersities, and my life draweth nigh vnto hell.

I am counted as one of them that go doune into the pit: I am as a man without help, free emong the dedde.

Like vnto them that bee wounded and lye in the graue whom thou remembrest no more, and are put awaie from thy hande.

They haue laied me in the lower pit in darke places, and in the shadow of death.

Thyne indignacio is fast vpon me, & thou hast laied vpon me all the waues.

Thou haste putte awaye myne acquaintance farre from me, thei take me as abhominable.

I am betraied, I cannot gette further: my sight waxeth dymme for lacke.

LORD, I called vpon thee, the whole daie, vnto thee I haue stretched out myne handes.

Wilte thou shewe wonders to the dedde, or shall the phisicians raise menne again to praise thee?

Shall any man shew thy

mercie

mercie in ẏ graue and thy trueth in destruction?

Shall thy wonderous woorkes bee knowen in the darcke and thy righteousnes in the lande of forgetfulnesse?

And I haue to thee cried O lorde, and early shal my praier come before thee.

Lorde, dooest thou reiect my solle, and turnest thou thy face from me.

I am poore and in trauailes euen frō my youth, and when I was exalted I was casten doune and troubled.

Thy wrathe hath passed

ouer

ouer me, and thy terrours haue troubled me sore.

They came rounde aboute me all daie like water, and compassed me together.

My louer and frende hast thou put awaie far from me, and mine acquaintāce for my wretchednesse

Quare fremuerunt. Psa. ii.

The rage of the people against Christe. Christe is ordeined a kyng of his father. Rulers bee exorted to godly knowledge.

WHy hath the people raged? and why hath the people imagined vain thynges.

The

The kinges of the yearth stoode vp, and the rulers came together against the LORD, and against his Christe,

Let vs breake their bondes a sunder, and lette vs caste awaye their yoke from vs.

He that dwelleth in heauen shall laugh theim too scorne and the Lorde shall haue theim in derision.

Then he will speake vnto theim in his wrath, and vexe theim in his sore displeasure.

I truly am made kyng of hym, ouer Sion his holy hill.

hil, preachyng his precept.
The Lorde saied too me, thou arte my sonne, this daie haue I begotten thee.
Aske of me, and I shall giue thee, the Gentiles for thyne inheritance, and the vtter parte of the yearthe for thy possession.
Thou shalte rule theim with an Iron rodde, and breake theim in peces like a potters vessell.
And now ye kynges vnderstande, bee learned ye that iudge the yearth.
Serue the lorde in feare, and reioyce too hym with reuerence.

Gette discipline, that the Lorde bee not angrye, and ye perishe from the right waye.

When his anger shall be kyndeled for a short while blessed are all thei ẏ trust in hym.

Eripe me de inimicis. Psal. l[illegible]

¶ The prayer of Christe for hymself, and for his brethrē, against his persecutoures.

DEliuer me from mi[illegible] enemies O my [illegible] deliuer me from them [illegible] rise against me.

Deliuer me frō ẏ wo[illegible] of wickednesse, sa[illegible]

from the bloodshedders.

For lo, thei haue catched my soule, stoute men haue assauted me.

There is no iniquitie nor faute in me O lorde, without iniquiti haue I runne and directe my waie.

Arise to succour me and loke, and thou lorde God of might, God of Israell.

Stire to visite all the Gētiles, haue mercie of none that worke iniquitie.

Thei shalbe conuerted at euen, and shalbe as hūgry as dogges, and shall compasse aboute the citie.

Lo thei will speake with

their

their mouth and a swearde is in their lippes, for who hath hard?

And thou lorde shalt haue theym in derision, and thou shalt bryng all Gentiles to naught.

My strengthe I shall ascribe to the, for thou arte God my defender, my god and mercy wyl preuēt me.

God sheweth me howe I shoulde deale wyth myne enemyes, kyl them not lest my people forget.

Scatter theim abrode by thy myghte, and put them doune O lord my protector.

For the sinne of (tour.

their mouthe, and for the wordes of their lippes let thē be taken in their pride
For their blaspheimi and lyng, thei shalbe notified to be destroyed.
In the wrath of destruction: and thei shall not remayn, and thei shal know that God hathe rule ouer Jacob and ouer al the coastes of the worlde.
Thei shalbe conuerted at euen, and shall be as hungrye as dogges, and shall compasse aboute the citie.
Thei scatter abroade for meate, yf thei haue not ynough, thei wil murmure.

As for me, I wil syng of thy power, and prayse thy mercye betime in the mornyng.

For thou hast beene my defēder, and refuge, in the day of my trouble.

Unto the O my healper, wyll I synge, for thou O God, art my defender, my God my mercye.

¶ The passion of our sauioure Jesu chryst wrytten by sayne Jhon.

IESUS went furth with hys Disciples ouer the brooke Cedrō, where was a garden, into the whych he, entred wyth his dyscyples, Judas also (whyche betrayed hym) knewe the place, for Jesus oftentymes resorted thither with his disciples, Judas then after that he had receiued a band of men and mynisters of ỹ high priestes ỹ Pha-

Pharisies, came thyther with lanternes & crestetes and weapons. Then Jesus knowyng all thynges that shoulde come on hym went furth and said vnto them, whom seke ye? Thei aunswered him, Jesus of Nazareth. Jesus sayd vnto theym: I am he. Judas also which betrayed hym, stode with theym. But assone as he had sayd vnto them, I am he: thei wente backwardes and fel to the ground. And he asked the agayn, whō seke ye? Thei sayed Jesus of Nazareth Jesus aunswered, I sayed

vnto you: I am he, if then ye seeke me, let these goo their way, that the saiyng might be fulfylled whiche he spake: of them whyche thou gauest me, haue I not lost one. Simō Peter had a swerde and drew it and smote the high priestes seruaunt and cut of his right eare: The seruauntes name was Malcus. Thē said Jesus vnto Peter, put vp thi swerd into ỹ sheth wilt thou not that I shall drinke of the cuppe which my father hath geuen me. Then the companye and the captain and the ministers

sters of the Jewes tooke Jesus and bound him, and led hym awaye too Anna first, for he was father in lawe vnto Caiphas whyche was the high priest the same yeare. Caiphas was he that gaue counsayle to the Jewes, that it was expedient that one mā should die for ỹ people. And Symon Peter folowed Jesus and another disciple, the disciple was knowne of the high priest, and went in with Jesus into the palace of the high Priest but Peter stoode at the dooze without. Then went oute

the

the other disciple whyche was knowne vnto ỹ high prieſt, and ſpake to the damoſell that kepte the doze & brought in Peter. Then ſaied ỹ damoſel that kept the doze vnto Peter, arte not thou one of thys mãs diſciples to? He denied it, and ſayed: I am not. The ſeruauntes and the miniſters ſtode there, and had made a fyre of coales foz it was cold, and thei warmed them ſelues. Peter alſo ſtode among them and warmed hym ſelfe: Then the high Prieſt aſked Jeſus of hys dyſcypples and

of

of hys doctyne, Jesus an-
swered hym, I spake ope
ly in the world, I euer tau
ght in the Synogoge and
in the temple, whether all
the Jewes resorte, and in
secret haue I said nothing
why askest thou me? Aske
them which herd me what
I said vnto them. Behold
thei can tell what I sayed
When he had thus spoke
on of the ministers which
stoode by smote Jesus on
the face, saiyng: answerest
thou the high preest so? Je-
sus aunswered hym: If I
haue euil spoken, bear wit-
nes of euyll, if I haue wel

spoken, why smitest thou me? And Annas sent hym bound vnto Cayphas the hyghe Prieste. Symon Peter stode and warmed hym selfe. And they sayed vnto hym, arte not thou one of hys dysciples too? He denyed it, and sayed: I am not. One of the seruauntes of the hygh Prieste his colyn whose eare Peter smote of, sayed vnto hym Dyd not I see the in the garden wyth hym? Peter denyed it agayne. And immediatelye the cocke crew Then led they Jesus from Cayphas into the hall of

iudg-

iudgemente, it was in the mornyng, and they theym selues wente not into the iudgement Hall, least they shoulde bee defyled, but that they myghte eate the Paschall Lambe. Pylate then went out vnto theim and sayed: what accusation bryng you against this manne. They aunswered and saied vnto hym: if hee were not an euyl doer we woulde not haue delyuered him vnto ẏ. Then saied Pilat vnto them. Take ye hym and iudge him after your owne law. Than the Jewes sayd vnto him

It

It is not laufull for vs to put any mā to death, that the wordes of Jesus myght be fulfylled, whych he spake, signifiyng what death he shoulde dye. Than Pilat entred into the iudgemente hall agayne, and called Jesus, and said vnto hym: art thou, the kyng of Jewes: Jesus aunswered, saiest thou that of thi selfe, or did other tel it the of me? Pilat aunswered, am I a Jew? Thine owne nation and hyghe priestes haue deliuered ẏ vnto me What hast thou done? Jesus aunswered my kyngdome

dome is not of this worlde if my kyngdome were of this worlde then wold my ministers surly fight, that I shoulde not bee delyuered too the Jewes, but nowe is my kyngdom not from hence. Pilat said vnto hym, arte thou a kyng than? Jesus aunswered. Thou sayest that I am a kyng for thys cause was I borne, & for thys cause came I into ỹ worlde, that I shoulde bear wytnes vnto the truthe. And all that are of the truthe heare my voyce. Pylate sayed vnto hym: what is truthe? And

when

when he had saied that he
went out againe vnto the
Iewes, & saied vnto them
I find in hym no cause at
al, ye haue a custom that I
shuld deliuer you one lose
at Easter. Wyll ye that I
lose vnto you the kyng of
Iewes? Thā cried they al
again, sayng: not hym, but
Barrabas: that Barabas.
was a robber. Thā Pilat
toke Iesus & scourged him
And the souldiers wound
a croune of thornes & put
it on his hed, & did on hym
a purple garmēt and sayd
Haile king of the Iewes, &
thei smot hym on the face

Py-

Pilat went furth agayne and sayed vnto them: Beholde, I bryng hym furth agayn to you, that ye may know that I fynd no faut in hym. Than came Jesus furth weryng a croune of thorne, and a robe of purple. And Pilat saied vnto them: behold them. When the highe prestes and ministers sawe hym, thei cried saiyng: Crucifie hym, crucifie hym. Pylat saied vnto them: Take ye hym, & crucifie hym, for I find no cause in hym. The Jewes aunswered hym: wee haue a lawe, & by the lawe he

he ought too dye, because he made hym selfe the son of God. Whã Pilat herd that saiyng, hee was the more afraied, and went a gayne into the iudgement hall, and saied vnto Jesus whence art thou? But Jesus gaue hym no answer Than sayed Pylat vnto hym: Spekest thou not vnto me? knowest thou not that I haue power to crucifie ỹ, and haue power to deliuer the? Jesus answered. Thou coldest haue no power at al agaynst me except it were geuẽ the from aboue. Therefore, he that deli-

deliuered me vnto ꝑ hath the moze ſynne. And from thencefurth ſought Pilat meanes too delyuer hym, but the Jewes cryed, ſaiyng: If thou let hym goo, thou art not Ceaſers frēd foz whoſoeuer maketh hī ſelf a kyng, is againſt Ceaſar. When Pilat heard that ſaiyng, hee broughte Jeſus furth and ſat doun to geue ſentence, in a place called the Pauemēt but in the Hebrue Gabbatha. It was Paſch euē, about the ſixte houre. And he ſayed vnto ꝑ Jewes. Behold your kyng: but they cryed

away with hym, away w̄
him, Pilat sayed vnto thē
Shal I crucifie your king
The high priestes answe-
red, we haue no kyng but
Ceasar. Thā deliuered he
hym vnto them to be cru-
cified. And thei tooke Je-
sus and ledde hym away,
and he bare his crosse, and
wente furthe into a place
called ẏ place of dead men
nes sculles (whyche is na-
med in Hebrue Golgatha
where thei crucified hym.
And with him. ii. other, on
ether side one, and Jesus
in the middes. Pilat wrot
a title, & put it on ẏ crosse.

The

The writyng was Jesus of Nazareth kyng of ỹ Jewes. Thys title red many of the Jewes, for the place wher Jesus was crucifi= ed was nygh too the citie. And it was written in Hebrue, Gzeke & Latyn. Thã sayed the hygh priestes of the Jewes to Pilat, writ not kyng of Jewes, but that he sayd, I am kyng of the Jewes. Pilat answered: what I haue wri= ten, that haue I wyttten. Than the souldiours whẽ they had crucified Jesus, tooke hys garmentes and made four partes, to eue=

ry souldier apart and also his coate, the coat was wt out seme, wrought vppon throughout. And thei sayed one too another, let vs not deuide it, but cast lots who shall haue it. that the scripture myght be fulfilled, which sayth: thei parted my raymente amonge them, and on my coat dyd they caste lottes. And the souldiers did this in dede

Ther stode by the crosse of Jesus hys mother and his mothers sister. Mari the wife of Cleophas, and Mari Magdalene. ¶ Wha Jesus sawe hys mother &

the

and the disciple standyng. whom he loued, he sayed vnto hys mother. Womā beholde thy sonne. Than saied he to the disciple: beholde thi mother, and from that houre ꝑ disciple toke her for his owne. After ꝑ whan Jesus perceiued all thynges wer performed that the scripture myghte bee fulfylled: Hee sayed: I thirst. Ther stode a vessell full of vineger by. Then they filled a sponge wyth vineger, and wound it about with yssop, and put it too hys mouthe. Assone as Jesus had receyued of

the viniger, he saied: It is finyshed, and bowed hys hed and gaue vp the goost. The Jewes then because it was the Sabboth euen that the bodies should not remayne vppon the crosse on the Sabboth daye (for that Sabboth daye was an high day) beought Pi lat that their legges might be broken, and that they might bee taken downe. Then came the Souldiers and brak the legges of the first, and of the other whi che was crucified with Je sus. But whan they came vnto Jesus, and sawe that

he was deade alredye they brake not hys legges: but one of the souldiers wyth a speare thruste hym into the syde, and furthe wyth came there out blood and water, and he that saw it beare recorde, and hys recorde is true, and he knoeth that hee saieth truthe, that ye myght beleue also for these thynges wer done that the scripture shuld bee fulfylled, ye shall not breake a boone of hym. And agayne [illegible] scripture sayeth. They [illegible] hym whom thei [illegible] sed. After that Joseph [illegible]

[illegible]

Aramathia (whiche was a disciple of Jesus: but secretly for feare of the Jewes) besought Pilat that he might take doune the body of Jesus. And Pilat gaue hym licēce: And there came also Nicodem⁹ whiche at the beginning came too Jesus by nighte and brought of mirre, & Aloes myngled together 'aboute an hundred pound weight Thē toke thei the body of Jesu and wound it in linnen clothes, with ꝑ odoures as the maner of ꝑ Jewes is to bury. And in the place where Jesus was

crucified

crucified, was a garden, & in the garden a newe Sepulchre, wherein was neuer man layde. There layed they Jesus because of the Jewes Sabbothe euen, for the Sepulchre was nighe at hande.

take our nature vpon him and therein too worke the mistery of our redemptiō and saluation accordyng as thou haddest appoynted, and haddest spokē before by the mouthes of al thi prophetes, which were from the begynning. Also it was thi blessed wyl, thy mercy and goodnes towardes vs, that thi heuenly sonne did suffre persecution, trouble, and aduersitie betraied of his owne frēd and disciple Judas, was traytrously taken and caried awaye, too bee falsely accused and vnig[illegible]

[illegible]

Prayers of the passion of oure sauioure Christ.

Blessed be the father, and the sonne, & the holy goste Let vs prayse hym, & exalt hym without ende.

Almightie God oure heauenlye father, thi mercy and goodnes is infinite and wythoute measure. It is thy mercye, and no goodnes that was in vs, which moued the too sende into the worlde thyne onely begotten eternall sonne too take

condemned, to be cruellye bet, and scourged. And finally, with most scorneful rebukes, to be put to most paynefull and shamefull death that culd be deuised

All this O heauenly father was doone throughe thy mercy and blessed wyl for our sakes not onely to answer & satisfie thy iust wrath and anger whyche we had deserued both for the offēces of our fyrst parentes, and yet daily doo deserue by trāgressyng thi holye commaundementes but also to restore vs again vnto thy grace and fa-

nour to indue vs with the heauenlye gyftes that we might serue the in holines and righteousnesse all the dayes of our lyfe. And fynallye too make vs by the fre benefit of thy derly beloued sonnes passion, and the pryce of hys most precious blod. partners with hym of hys infinite and vnspeakeable glory & blisse in heauen. Wherefore, O heuenly father we beseche the powre vpon vs thyne holi spirit, and make vs in our heartes clearly to see, and most stedfastly to beleue this thin infinite gra-

cious

rious goodnesse shewed
geuen vnto vs by thyne
owne sonne our sauioure
Iesus Christ: wyth this
beleefe, make vs to put our
confidence and hoope of
saluation in hym, whom
thou hast appoynted to be
our onely redemer and sa-
uiour. Make vs alway to
render vnto the most hum
ble and heartie thanckes,
for thyne incomprehensi-
ble mercy and goodnes to
wardes vs. Finally make
vs to professe the death of
thy dearely beloued sonne
in renouncyng and forsa-
king al sinne that we may

plainly

paynly appereto rise with him in newnes of lyfe, in righteousnes, innocencye and all true holinesse, and after thys lyfe too reigne wyth hym in euerlastyng glory. Hear vs our heuēly father, for our lord Jesus Christes sake. Amen.

Almightie God our heauenly father we beseech thy gratious goodnes, that lykewyse as thy onely begotten and dearly beloued sonne our sauyoure Jesus Christe accordyng too his blessed wyll suffered wyllyngly death and bitter passion for our redeupti

redemption and saluati-
on, hauyng therof foresi-
ghte and knowledge: So
in lyke maner, whēsoeuer
it shalbe thy pleasure too
laye lyke crosse and afflic-
tion vpō our backes, that
we maye also wyllynglye
and patiently beare it, to
the true triall of our faith
against the latter day and
to thy euerlastyng glorye.
Heare vs oure heauenlye
father, for our lord Jesus
Chrystes sake.

OUr sauiour and rede-
mer Jesus Christ, whi
che in thi last supper with
thine apostles diddest con
secrate

cõsecrate thy blessed body & bloud vnder the fourme of bread and wine: Graũt vs wee beseeche thee euer stedfastly to beleue, & kyndly to acknowledge thy infinite & almightie power, thy incomprehensible loue towardes vs, and that we maie alwaie worthely receiue the same blessed sacrament accordyng to thy holy ordinaunce, that ther by we maie obtain increse of al godlines in vnitie of spirite, with thee our hed, and by thee and thy spirit with all the compagnie of theim that bee truly thyne

which bee thy spirituall and misticall bodye, and our spirituall and christen brethren. Heare vs our sauiour Christ for thy name sake. Amen.

ALmightie GOD, our heauenly father which sufferedest Peter the Apostle, presumyng of his owne power miserably to fall, not onely in the denial of his master Christ for feare of an handmaide but also in forswearyng, and cursyng of himselfe, if euer he knewe him: Graunt vs we beseeche the mercifull father, that we neuer pre-

sume

sume of our owne might
and power, but beeyng in
our owne heartes humble
and lowly, knowledgyng
our owne infirmitie, fra-
iltie and weakenesse maie
euer in all our affaires re-
ceiue at thy mightie hande
strength and comforte to
the acceptable perfour-
mance of thy holy and
blessed will. Heare vs our
heauenly father, for oure
LORDE Jesus Chri-
stes sake. Amen.

O Ur blessed sauioure
Jesu Christe, whiche
in that greate heuinesse of
thy solle, and intollerable

anguishe, whiche thou sus-teinedest before thy passiō diddest fall doune vpō thy face in praier vnto thy heuēly father, gyue vs grace and the aide of thy holy spirite, that we likewise in all heuines of mynde and troubles of this worlde, runne euermore by moste humble and instant praier vnto the aide and comfort of our heuēly father. Hear vs our sauiour Christ for thy name sake. Amen.

ALmightie God eternall father, we woe remember, that in the condemnacion of thyne o[illegible]ne

dearly

dearly beloued sonne, that moste innocent lambe our sauiour Jesus Christ, the iudge did sitte, witnesses wer brought, Christe was presented and condemned, and all trueth there was troden vnder foote, al vnrighteousnesse did reigne, and innocēcie condemned. O moste gracious Lorde and father, graunte vnto our hedes and rulers, that thei maie euer in all their iudgements iudge accordyng to true iustice and equitie without corruption partialitie, and wicked dissimulation, to the oppres-

sion of wickednesse, and to the mainteignaunce of thy euerlastyng trueth, iustice, honoure and glorye. Heare vs our heauenly father for our Lorde Jesus Christes sake. Amen.

A prayer in the morynyng.

O Lorde God almightie too whom and before whom al thynges are manifest and plain, whiche sufferest not a Sparowe too lighte on the grounde without thy prouidence, and whiche in tymes past by thy holy spirite diddest guyde our forefathers, Abraha, Isaac, and Jacob

in

in thy pathes and waies, and against the goyng of yong Toby into a strange cõtree didest prouide thy holy angell & messenger to bee his guyde: Graunt me this daie most wretched synner (whõ by thy worde ỹ doest encorage to call vpon thee in all tymes of nedes & necessities) ỹ I maie haue thy holy spirite to direct my pathes and waies this daie, ỹ I maie walke accordyng vnto thy godly will & pleasure, profite of my neighboure & glory of thy name: which liuest & reignest world without ende. Amen.

A praier at your vprisyng

O Lorde Jesu Christ, whi che art the verie brighte sonne of the worlde, euer risyng, neuer falling, whiche with thy holsome loke engenderest, preseruest, norishest, and makest ioyfull all thynges that are in heuen and in yearth. Shyne fauourably I beseche thee vnto my spirit ẏ the night of synnes & mistes of errours driuen away by thy inwarde lighte, I maye walke all my life without stomblyng & offence, comly as in the daie tyme, beyng pure from the workes

of

of darkenes. Graunt this
O lorde, whiche liuest and
reignest with the father
and the holy ghoste
forouermore. Amē.

A prayer before ye go to bed

O lorde whiche art onely
god, true gracious and
mercifull, whiche cōmaun
dest them ỳ loue thy name
to cast fear and care from
them, and to cast it on thee
promisyng moste mercis-
fully thy self to bee their
protectour from their ene-
mies, their refuge in dan-
ger, their gouernor in the
daie, their lighte in darke-
nes, and their watchman

on the night also, neuer to slepe, but to watche continually for the preseruyng of thy faithfull: I beseche thee of thy bountifull goodnesse (O Lorde) to forgiue me wherein I haue offended thee this daie, and to receiue me vnder thy protection this night that I maie rest in quietnesse bothe of body & soule. Graunte myne yies slepe, but lette myne hearte watche perpetually vnto thee, that the wekenes of the flesshe cause me not to offende the lorde: let me at all tymes feele thy goodnes towarde me, that

I bee at all tymes stirred to praise thee, late & earely & at midde daie thy praise bee in my mouthe, and at midde night. Lord instruct me in thy iudgementes, that all the course of my life beeyng led in holinesse and puritie, I maie be cõducte at laste into the euerlastyng reste, whiche thou hast promised by thy mercie to theim that obeye thy woorde (O Lorde) to whõ bee honoure, praise and glory forever. Amen.

A prayer for trust in God.

THE beginnyng of the fall of man was trust

in

in hymselfe. The begyn-
nyng of the restoryng of
man, was distrust in hym
selfe and truste in God. O
moste gracious and moste
wise guyde oure sauioure
Christ, whiche woldest leade
them the right way to im-
mortal blessednes, whiche
truly and vnfainedly tru-
stynge in the, commit them
selfe to thee. Graūt vs that
like as we be blinde & feble
in deede, so we maie take &
repute our selfes, that wee
presume not of our selfes
to see to our selfes, but so
farre to se, that alwaie we
maie haue thee before oure

yies

ȳes to folowe thee, beyng our gyde, to be redy at thy call moste obedientiy and to cõmit our selfes wholy vnto thee: that thou which only knowest the waie maiest leade vs the same waie vnto our heauẽly desires. To the with the father, and the holy ghoste bee glozy fozeuer. Amen.

¶ A pzaier foz patience in trouble. Psalm. lx.

HOw hast thou o lozde hũbled and plucte me doune? I dare nowe vneth make my pzaiers vnto thee, foz thou art angry with me but not without

my

my deseruyng. Certainly I haue synned lorde, I cõfesse it, I will not deny it. But oh my God pardone my trespasses, relese my detters, render nowe thy grace again vnto me, stop my woundes, for I am all to plaged and beaten: yet lorde this notwithstãdyng I abide paciẽtly, and giue myne attendaunce on thee continually waityng for reliefe at thy hande and that not without skill, for I haue receiued a token of thy fauoure and grace towardes me, I meane thy woorde of promise con-

cernyng

cernyng Christe, who for me was offred on ꝑ crosse for a raunsome, a sacrifice and price for my synnes, wherefore accordyng too that thy promise dothe bynde me lorde by thy right hãde and gyue a gracious eare to my requestes, bee thou my steie in perilles, for all mãnes staies are but vaine. Beat doune therefore myne enemies thyne owne selfe with thy power, whiche art myne onely ayder and protectoure O Lorde God almightie. Amen.

A prayer for concorde of Christes churche. Psa. lxviii

Arise

ARise lorde, let thine enemies be scattred thy haters put to flighte, the righteous & Christes disciples make pleasant & mery, let theim syng prayses and pleasante songes vnto thee, let theim blowe abrode thy magnificence, let thē most highly auaūce thy maiestie, let thy glorye growe, let the kyngdome of Christ frō heuen emōg the chosen be enlarged, be thou the father of the fatherles, the iudge of the widdowes, and the protector of theim, namely whō ỹ world forsaketh whose

consciences bee troubled, whō the worlde pursueth for Christes sake whiche bee nedy and wrapped full of misery. In thy hous O lorde, let vs dwell in peace and concorde, gyue vs all one herte, one mynde one true interpretaciō vpō thy worde. Plucke of the bandes aswel from the consciences as from the bodies of the miserable captiues, and of theim also whiche as yet bee hedged in within the listes of deathe and vnaduisedly striue against grace. Howe dyre (Lorde) is the flocke of thyne he-

ritage: I praie thee poure doune largely ẏ showers of thy graces, lette a more plenteous fruitefulnesse chaunce, lette thy people bee strengthened with thy spirite: Graunte vs Lorde thy woorde aboundantly, so that ther maie be many preachers of thy Gospell, whiche maie within theim selfes holily conspire and agree. Let thy churche the spouse of christ deale large spoyles of the conquered Satan. All that beleue in thee by Christe (O Lorde GOD of health) mought lifte thee vp with praises,

mought

wought renoume the, & ex-
toll thee. We be entred in-
to the voyage of saluacio.
Conducte vs luckely vnto
the port, that beyng delive-
red by thee from the verie
death, we male escape and
come to the verie life. Fi-
nishe the thyng that thou
hast begon in vs, make vs
increase frō faith to faith
leaue vs not to our owne
will & choyse, for it is slip-
pery & ready to fal. To the
thūderboltes of thy word
put violēce, þ we may giue
þ glory to þ alonly. Giue
to thy people corage and
power to withstand inne

and to obeye thy worde in all thynges, O Lorde God moste glorious and excellent ouer all. Amen.

¶ A praier against the enemies of Christes troth. pla. cxxxix.

DEliuer me O lorde frō the vngodly and stiffe necked persones, for thou seest how in their heartes thei imagine mischief, and haue great pleasure to pick quarrelles, their tonges be more sharp thē any adders styng And vnder their lippes lurketh poyson of adders, but O mercifull lorde lette me not fall into their handes

handes, that thei handell not me after their owne lustes. Thou onely art my god, ỹ must heare my piteous plainte. Lorde that rulest all together, that arte the strength and power of my defence, bee thou as a Callet on my hedde whensoeuer the vngodly shall assaulte me, theither suffre thou not the wicked thus to prospere in their matters. Suffer not their crooked and malicious stomackes to encrease, and spitefully reuile thee. Loke vpō thy poore wretches cause & rid me out of these daily

greuaunces, then shall I with a right vp herte and pleasaunte countenaunce extolle and magnifie thy holy name. Amen.

¶ A prayer too kepe the tong, and too eschewe the infeccion of the worlde. psal. cxl.

TO thee I crie, O lorde heare me spedely, lette my prayer be as aswet tast and sauor in thy presence, & the liftyng vp of myne handes as an euenyng sacrifice. Lorde set a watche about my mouth, kepe my lippes & my tong also, that thei speke nothyng amisse (as

(as doo the vngodly) but that thei call purely & herecly vpon thee, and report thy worthy prayses. Bow not myne heerte to luste after eiuill nor too folowe the fashion of the wicked and abhominable sinners least I happen to cloke my wickednes with other sinnes as hypocrites do. Let me not liue as thei would haue me do, but rather as it shall best please thee. Let me not approue neither their counsailles, nor their deedes, though thei cast neuer so goodly a shewe and faire face too the worlde.

Let me not harke to the ti-
tynges & swete baytes of
the vngodly, whiche cōu-
saill me to filthy and vn-
cleane thynges: but rather
lette me gyue good eare to
the righteous & godly man
though he sharply correcte
and chide me. Lette me al-
waie haue a redy yie to-
ward thee onely, in thee to
trust, and to applie my self
vnto thee. Cast not awaie
my colle, neither suffer it
not to perish. Kepe me, that
I be not tangled with the
snares of ꝑ vngodly, and
from the preuy trappes of
malicious persones saue

me

me. Defende me LORD, throughe thy grace, for in all our owne deuises and workes can nothyng be: founde sure for vs to truste vpon.

¶ A prayer of any captiue accordyng to the fourme of Dauid, when he was hid in ỳ caue Psal. cxlii.

WIth my voyce I cry to thee, atore thee I open my lamentacions, in thy bosome I disclose the secrete woorde of myne hearte, my doloures and griefes I shewe vnto thee myne herte is almoste like

to brast, so great is my dis-
cōfiture. Thou knowest
all my fashions. O Lorde
and thou seest wel inough
how ꝑ vngodly haue laid
their snares for me. Lo, I
caste my yie on this syde
and that side, al wel on my
frēdes as on my kynsefol
kes, but all in vayne, none
of them al helpeth me. And
again I cannot runne a-
waie, I am so laden and
ouercharged with irons.
O Lorde my maker, and
father, nowe vnto thee I
crie, ꝑ art my onely shote-
anker, defence and helpe.
Thou art my porcion and
heritage

heritage in all countrees
yea I haue none other pos-
session but thee onely. To
thee therfore I sticke alto-
gether knowyng certainly
that nothyng cā go amisse
with me. Consider thē my
lamentable complaint, be-
holde, howe I am lowe
brought frō the cruell pur
suers, whiche bee muche
more of power then I am
Defend me, deliuer me frō
this prison & horrible feare
of synne and death, that I
maie set out thy name. All
thei saincts aswel angels
as men make sute for me
desiryng thee for my com-
forte.

forte. Thei shall not cease vntill thei obtain their re-quest. I meane vntill thou forgiue me my sinnes, and sende me comforte in this distresse, with pacience and long sufferyng. This once obteigned, the godly folke shall flocke about me, and shall not stint to gyue thee thankes, when thei se that thou riddest me furthe of these dangers, to the high praise of thy name. Lorde be mercifull vnto vs, take parte with vs, then shall wee forever lifte vp and magnifie thy glorious name, Amen.

In greate trouble of conscience psal. cxxxiiii.

LOrde, heare my praier, receiue my supplicacion hearken to my plainte for thy righteousnesse. Entre not the lawe with thy seruaunte for truly then shall no liuyng manne be founde vngyltie. Yea, not one of thy saincts should escape quite at thy barre, onlesse thou graunt hym thy gracious pardone, insomuche euen the verie sterres bee not pure and faultlesse afore thee. In the Angelles thou foundest sinne. Now mine enemies hunt for my

folle, thei beate and driue it doune, thei thrust it into darke dungeons, wher felons conuict and condemned to death wer wont to bee kepte. My spirite is sorowfull, my hearte is heuie and sadde within my breaste: Too thee I holde vp my handes, requiryng thee of mercie. For like as the dry grounde longeth for a shower of rayne, so my solle thynketh long till it haue thyne helpe and succoure: heare me spedely if thou doost not I am in dispaire, my spirite is all wery of this bondage, I haue

haue bid my life farewell wherfore o God, hide not thy face, that I be not like vnto those that bee hurled into the pit of damnacion After this night of misery ouerpassed, lette the pleasant morning of comfort luckely shyne on me, that betyme I maie heare and feele thy goodnesse, for in thee is all my trust: poynt me the waie that I shall walke in, for if thou bee not my gide: I must nedes wander & straie out of the waie. To the Lorde I lift vp my solle, and that with al my hert, I beseech ỹ take me

me furth of mine enemies handes. Thou onely arte my succour and sauegard Teache me too woorke whatsoeuer shalbe thy plesure, for thou art my God Let thy good spirite conducte me into the lande of the liuyng, encourage my spirite for thy names sake furthe of all these troubles, for thy righteousnes deliuer me. Destroie myne enemies, as thou art gracious and fauourable towardes me. Those that wil woorke me sorowe and grief, plucke furthe of the way for I am thy seruaũt

and

and for thy sake suffre I all thys hurlye burlye. As thou arte GOD, so helpe thou me.

¶ A prayer of the church agaynst synners.

Sapi. xv.

THou (O our God) art swete, long sufferyng and true, and with mercy orderest thou all thynges, for if we sinne, yet are we thyne, for wee knowe thy greatnes, if we sinne not, then ar we sure that with the we be alowed: for to knowe the is perfect righteousnes: yea, & to knowe thy righteousnes and po-

wer is the rote of immoꝛtalitie.

¶ In warres the prayer of kyng Asa. ii. Paralipoꝑmi. xiiii.

LOꝛde it is al one with the, to helpe them that haue neede wyth fewe, oꝛ wyth manye: helpe vs O lord our god, foꝛ we truſt to the, and in thi name we be come againſt this multitude. Thou arte the lord our God, let no man preuayl agaynſt the. Amen.

¶ The prayer of Manaſſes kyng of Iuda. ii. par. xxxvi

O lord

O Lord almightie, God of our fathers Abraham, Isaac, and Jacob, & of the iust seede of theym, which hast made heauen & yerth, with al the ornamẽtes therof, which hast ordeined the sea, bi the word of thi commaundemente, which hast shut vp the depe, and hasts sealed it for thi fearefull and laudable name dred of all men, and honorable before the face of thy power, and þ fierse anger of thi threatnyng is aboue measure heauye to sinners, but the mercye of thy promise is greate and

vnfercheable, for thou art the lord God most hyghe aboue all the yearth, long sufferyng, and exceadyng merciful and sorye for the malice of men. I haue prouoked thyne anger, & haue doone euyll before the in committyng abhominations and multiplyng of offences. And now I bow the knees of my heart, requiring goodnes of the O Lord, I haue sinned, lorde I haue sinned, and know my wyckednes, I desyre by prayer, O lord forgeue me, and destroy me not w mine iniquities, nether do thou

thou alway remember my
euyls too punysshe theym,
but saue me (which am vn
worthye) after thy greate
mercy, and I wyll prayse
the euerlastyngly, all the
dayes of my lyfe: for al the
power of heauen prayseth
the and vnto the belong-
geth glorye worlde wyth-
out ende. Amen.

¶ The oration of Job in
hys most greuous ad-
uersitie and losse
of goodes. Job. i

NAked came I oute of
my mothers wombe
and nakes shall I turne a
gayne. The Lorde gaue,

and the Lorde hath taken awaye, as it hath pleased the Lorde so is it doone, nowe blessed be the name of the Lorde. Amen.

¶ A praier of Hieremy. Hieremi. xvii.

HEale me (O lord) and I shalbe whole, saue thou me, and I shalbe saued, for thou art my praise Be not thou terrible vnto me, O lorde, for thou arte he in whom I hope. Whē I am in peryl, let my persecutours bee confounded, but not me. Thou shalte bryng vpon theym the tyme of their plage, & shalte

destroi

destroye theym ryght sore
Amen

¶ A prayer of Hiremy
Hieremi.xxxi.

O Lord thou hast chastened me, and thy chastenyng haue I receyued as an vntamed calfe. Conuerte thou me, and I shall be conuerted for thou art my Lorde God for allone as thou dyddest turne me I repented my selfe. And when I vnderstoode, I smote vpon my thyghe, I confessed and was ashamed, because I suffered the repproch of my youth.

A praier of Salomon, for a competent lyuing. Pro. xxx.

TWo thinges I requyre of the, that thou wylt not denye me before I dye Remoue from me vanitie and lies: Geue nether beggerye nor ryches, onelye graunt me a necessary lyuyng least if I be too full I myght haply be intised to deny the, and say: what felow is the lord? Or constrained through pouertie I might fal vnto stealing and to forsweare the name of my God. Amen.

A praier

¶ A prayer for obteinyng of wysedome Sapi. ix.

GOD of oure fathers, and Lorde of mercye, thou that haste made all thynges wyth thy worde, and ordeined mā through thi wisdome, that he shuld haue dominion ouer the creatour whych thou hast made, that he should ordre the worlde accordyng too equitie and righteoulnes and execute iudgement wt a true heart. Geue me wisdom, which is euer about thy seate, and put me not out from among thy chyl

dren, for I thy seruaunte
& sonne of thi handmayde
am a feble personne, of a
shorte tyme, and to young
to s the vnderstandyng of
thy iudgement and lawes
yea, though a man be ne=
uer so perfecte among the
chyldren of men, yet if thy
wisdome be not with him
he shalbe nothyng worth.
Oh send thi wisdome out
of thy holye heauens and
from the throne of thy ma
leste, that she may be with
me, aud laboure wyth me
that I maye knowe what
is acceptable in thy syght
For she knoweth and vn=

der=

derstandeth all thynges, and she shall conducte me ryghte soberlye in my worckes, and preserue me in her power. So shall my worckes be acceptable. Amen.

¶ The prayer of Jesus the sonne of Sirach in necessitie, and for wysdome. Eccle. the last cha.

I Thank the O lord and king, & praise the O god my sauior, I wil yeld praises vnto thy name. Thou hast deliuered my bodi frō destruction, for þ arte my defender & helper from the

snares

snares of the false toung and from them that ar occupied in lyes. Thou hast bene my helper, from such as rose agaynst me, & hast deliuered me accordyng to thy greate mercy, and for thi holy names sake, thou hast deliuered me from the roaryng of them that prepared them selues too deuour me, out of the hãdes of suche as soughte after my life, from the multitude of them that trouble me, and went about to set fier vpon me on euery syde, so that I was not brente in the myddes of the fyre.

From

From the depe of hel thou deliueredest me, frome the vnclean tong, from lyyng wordes, frome the vicked iudge, and from the vnrighteous toung. My soule shall prayse the lord vnto deth, for my life drue nigh vnto hel dounward. Thei cõpassed me round about on euerye syde, and there was no man to helpe me, I loked aboute me if ther wer any man that would succour me, but ther was none. Then thought I vpon thy mercye O Lorde, and vppon thy actes that thou hast done euer of old

name

namely that thou deliuerest such as put their trust in the, and rydest them out of the handes of the false Panymes. Thus lyfted I vp my praier from the yearth, and praied for deliuerance from death, I called vpon the lorde the father of my Lorde, that he woulde not leaue me without helpe in the daye of my trouble, and in the tyme of the proude: I wyll praise thi name continually, yeldyng honor and thankes vnto it, & so my praier is hearde. Thou sauedest me from destruction and

deli=

deliuered dest me from the vnrighteous tyme: There fore, wyll I knowledge, and prayse ỹ, and awaunse the name of ỹ lorde. Whē I was yet but yong, or euer I went a stray, I desired wysedome openlye in my prayer, I came therfor before the Temple and I sought it very busely, and I wil seke for it to my last hour. Then will it flory the vnto me as a grape that is sone ripe. My heart reioyced in it, thē went my fote the right way: yea, frō my youth sought I after it. I boweddoñe min ear a litle and

and receiued it, I founde in my selfe much wysedome and prospered greatly in it. Therfore, wil I geue the glorye vnto hym that geueth me wysedom for I am auised to do therafter I wilbe ielous to cleue vnto that is good, so shall I not bee confounded. My solle hath wrestled with it and I haue bene diligente to be occupied in it, I lyfted vp my handes on high then was my solle lightened through wisedome, so that I knowledge my folyshnes, I ordered my solle after it, I founde her in

clen-

clennes, I had my hearte in it from the begynnyng and therefore shall I not be forsaken. My heart lō-geth after it, and therfor I gat a good treasure. Thorough it the lorde hath geuen me a newe tong wher wyth I wyll prayse hym. Oh come vnto me ye vnlearned, and dwell in the house of disciplyne, wyth drawe not your selues frō it, but common of these thynges, for youre soules are veri thursty, I opened my mouth and spake: Oh come by wysedome wyth out moni, and bow doune

your neck vnder her yoke
& let your soule receiue dis-
cipline, it is euen at hande
and redy to be found. Be-
hold with your eyes, how
I haue hadde but lytle la-
bour, and yet haue muche
rest. O receiue wisedome,
and ye shall receiue plenty
of siluer and gold in your
possession. Let your mynd
reioyce in her mercye, and
bee not ashamed of her
prayse, worke your worke
betymes, and she shall ge-
ue you yours rewarde in
due tyme.

I prayed to spekethe word
of God boldly. Actes. iiii.

Lorde

LOrde thou arte God which: hast made he=uen and yerth, the sea and all that in them is, whych by the mouthe of thy ser=uaunte Dauid hast saied, whi d id the Heathen rage & the people imagin vayne thynges: The kynges of the yerth stode vp, and the rulers came together aga=inst the lorde, and agaynst his Christ. For surely aga inst thi holye sonne Jesus whom thou hast anointed both Herod and also Po=cious Pilat with the Pa=ynims and the people of Is rael gath ered them selues

together to do euen what soeuer thyne handes and thy counsayle determined before too be doone. And nowe Lorde beholde their threatnynges and graunt vnto thy seruauntes too speake thy worde with al confidence, and that thou wilte stretche furth thyne hand, to the intent that healings, signes, and wonders may be done by the name of thy holye sonne Iesus. Amen.

¶ A prayer for the peace of the Churche.

LOrde Iesus Christ, whyche of thyne almightie

myghtines madest al crea-
tures both visible and in-
uisible, which of thy god-
ly wysdom gouernest and
settest all thynges in most
godly ordre, which of thin
vnspeakable goodnes he-
pest, defendest, and furthe
rest all thynges, which of
thy deepe mercye restorest
the decaid, renuest the fal-
len, raisest the dead: vouch
safe (wee praye the) at last
to cast doune thy counte-
naunce vpon thy welbelo
ued spouse the church but
let it be that amyable and
mercyfull countenaunce
wherewyth thou pacifiest

all thynges in Heauen, in yerth, and whatsoeuer is aboue heauen and vnder the yearth: vouchsafe too cast vpon vs those tendre and piteful eyes with whi che thou once dyddest be= hold Peter that gret shep herd of thy Churche, and furthwith he remembred himself and repēted, with which eyes once thou dy= dest view the scatred mul tytude, and were moued with compassion that for lacke of a good shepherde thei wādered as shepe dis= perled and strayed a sou= der. Thou seeste (O good shep=

shepherd) what sondry sortes of wolues haue broke into thi shepcotes, of who euerye one cryeth. Here is Christ, here is Christ, so y if it were possible the very perfect persons should be brought into error. Thou seest wyth what wyndes, wyth what waues, with what stormes thi seli shepe is tossed, thi shyp wherein thi litle flocke is in peryll to bee drowned. And what is nowe left, but that it vtterly sinche and we al perysh? Of this tempest and storme we maye thancke our owne wickednes and

synfull liuyng, we espye it wel and confesse it, we espye thi righteousnes, and we be wayle our vnrighteousnes: but we appeale to thy mercy which (accordyng to the Psalm of thy prophet) surmounteth all thy workes, we haue now suffred much punishment beyng soused with so many warres, cōsumed with such losses of goodes, scourged wyth so many sortes of diseases and pestilences, shaken with so many fluddes, feared wyth so many straunge sightes from heuen, and yet appe

reth

reth there no wher any ha
uen or port vnto vs being
thus tired and forlorne a=
mong so straunge euilles,
but styll euerye days more
greauous punishmentes,
and more seme to hang o=
uer our heades. We com=
playn not of thy sharpnes
most tender sauioure, but
we espye here also thi mer
cye, for asmuche, asmuche
greuouser plages we haue
deserued. But O most mer
ciful Jesu wee beseche the
that thou wilt not consi=
der ne weigh what is due
for oure deseruynges but
rather what becommeth

thy mercy, without which neither the Angels in heauen can stand sure before the, much lesse we sely vessels of clay. Haue mercye on vs O redemer whyche art easy to be intreted, not that wee be worthy of thy mercy, but geue thou thys glory vnto thyn owne name: suffer not that the Iewes, the Turckes and the rest of the Paynims which other haue not knoune the or do enuy thi glory, shuld continually triumph ouer vs, and saye: wher is their God, where is their redemer, wher is their sauiour

wher

wher is theyr bridegrome
ẏ they thus bost on? The-
se opprobryous wordes ⁊
vpbraidinges redound vn
to the O lord, while bi our
euyls, men weigh ⁊ esteme
thi goodnesse: thei thynke
we be forsakē whom they
se not amēded. Once whē
thou sleptest in the shyppe
and a tempest sodenlye a-
rysyng thretened death to
al in the Ship, thou awo-
kest at the outcry of a few
disciples, and streightwat
at thyne almyghtye word
the waues couchede, the
wyndes felle, the stourme
was sodenlye turned into
a great

a greate calme, The dome waters knewe their makers voice. Nowe in thys far greater tempest, wher in not a fewe mens bodies bee in daunger, but innumerable soules: wee bee seech the at the crye of thy holy Church, which is in daunger of drowning that thou wylt awake. So many thousandes of men do cry, Lorde saue vs, we perysche, the tempest is paste mannes power: yea, we se that the indeuours of the that woulde helpe it, doe turne clene a cõtrary way It is thy worde that must

do the dede lord Jesu. Only say thou wyth a worde of thy mouth ceasse the tempeste, and furthwith shall the desired calme appeare Thou wouldest haue spared so manye thoulandes of most wicked men, if in the Citie of Sodome had ben found but .x. good mē Nowe here bee so manye thoulandes of mē which loue the glory of thi name which sighe for the bountie of thy house, and wilte thou not at these mennes prayers let go thine anger and remember thyne accustomed and olde mercies?

Shalt

Shalt thou not with thy heauenly policie turne our foly into thi glory? Shalt thou not turne the wicked mennes euils to thy churches good? For thi mercy is wont then mooſt of all to ſuccour when the thing is wyth vs paſt remedye, and neither the myght nor wyſedome of menne can helpe it. Thou alone bringeſt thinges that be neuer to out of ordre, into ordre again: which art the only [illegible] and mayntainer [illegible]. Thou [illegible] and confuſion [illegible] Chaos, [illegible]

withoute ozdze, wythoute
fashion, confusely lay the
discordant seedes of thin-
ges, and wyth a wonder-
ful ozdze the thynges that
of nature fought together
thou diddest alie and knit
in a perpetuall band. But
howe muche greater con-
fusion is this where is no
charite, no fidelitie, no bō
des of loue, no reuerēce ne
ther of lawes noz yet of ru
lers, no agremente of opi-
nyons, but as it were in a
misozdred quire, euery mā
syngeth a contrary noote.
Among the heauenly pla-
netes is no discencion, all

foure

four elementes kepe their place, euery one doo their office wherunto they be apoynted. And wylte thou suffre thi spouse, for whose sake all thynges were made, thus by continuall discordes to perish and go too wracke? Shalte thou suffre the wicked spirites whyche bee authours and worckers of discorde too bear sucke a swyng in thy kyngdome vnchecked? Shalte thou suffere that stronge capitayne of mischiefe, whom thou once ouerthrewest agayne too inuade thy tentes, and too

spoile

to spoyle thy soldiours.
When thou werte here a manne conuersant emongeste menne, at thy voyce fledde the deuilles. Sende furthe we beseeche thee (O Lorde) thy spirite whiche maie dryue awaie out of the brestes of al them that professe thy name the wicked spirites, masters of riote, of couetise, of vainglory, of carnall luste, of mischiefe, and of discorde. Create in vs, O our God and kyng a cleane hearte, and renue thy holy spirite in our brestes, plucke not from vs thy holy ghoste.

Render vnto vs the ioye of thy sauyng health and with thy principall spirite strengthen thy spouse and the herdmen thereof. By this spirite thou reconciledest the yearthly too the heauenly, by this thou diddest frame and reduce, so many tonges, so many nacions, so many sundry sortes of men into one body of a churche, whiche body by the same spirite is knit to thee their hedde. This spirite if thou wilt vouchsaf to renue in all mennes heartes, then shall also these sorren miseries cease

or

or if thei ceasse not, at least thei shall turne to the profite and auaile of theim whiche love thee. Stye this confusion, set in order this horrible Chaos. O lorde Jesu, lette thy spirite stretche out it self vpō these waters of euill wauering opinions. And bycause thi spirit whiche accordyng to thy prophetes saiyng cōtained althinges hath also ꝑ science of spekyng: make ꝑ like as vnto al thē which be of thi housis all one lighte, one baptisme, one God, one hope, one spirite: so thei may

haue also one voyce, one note and song, professyng one catholike truth. Whē thou diddest mount vp to heauē triumphantly thou threwest aboute from aboue thy precious thinges thou gauest giftes emongest men, thou deltest sundery rewardes of thy spirite. Renue again from aboue thy olde bountifulnes, gyue that thyng to thy church, now faintyng and growyng wunewarde that thou gauest vnto her shotyng vp at her firste beginnyng. Gyue vnto princes and rulers thegrace to

stande in awe of the, that thei so maie gyde the common Weale as thei should shortly render accomptes vnto thee that art king of kynges. Gyue wisedome too bee alwaies assistente vnto theim, that whatsoeuer is beste to bee dooen, thei maie espie it in their myndes, and pursue the same in their doyng. Giue to thy bishoppes the gifte of prophesie that thei may declare and interprete holy scripture, not of their owne brayne, but of thine inspiryng. Gyue theim the threefolde charitie whyche

thou once demaundest of Peter what tyme thou diddest betake vnto hym the charge of thy shepe. Gyue too thy priestes the loue of sobernesse, and of chastitie. Gyue to thy people as good will to folow thy commaundementes, & a redinesse to obey suche persones, as thou haste apoyncted ouer theim: so shall it come too passe, if through thy gifte thy princes shall commaunde that thou requireste, if thy pastoures & heard men shall teache the same, and thy people obeye theim bothe,

that

that the olde dignitie and tranquilitie of the Churche shall returne agayne with the goodly ozder vnto the glozy of thy name. Thou sparedest the Nyniuites appoynted to bee destroyed, allone as they conuerted to repentaunce And wilt thou dispise thy house fallynge downe at thy feete, whiche in steade of sacke clothe hath syghes, and in steade of ashes teares? Thou promysedest forgyuenesse too suche as turne vnto thee, but this seike thyng is thy gyfte, a man to turne

With his whole hert vnto thee, to the intente all our goodnesse should redound vnto thy glory. Thou arte the maker, repaire thy woorke that thou hast fashioned. Thou arte the redemer, saue that thou hast boughte, thou arte the sauiour, suffre not theim to perishe that dooe hang on thee. Thou art the lordes owner, chalēge thy possession. Thou art the hedde, help thy members. Thou art the kyng gyue vs a reuerēce of thy lawes. Thou arte the prince of peace, breath vpon vs brotherly

loue.

loue. Thou art the GOD haue pitie on thy humble beseechers: Bee thou accordyng to Paules saiyng, al thynges in all men, to the intente the whole quire of thy churche with agreyng myndes, and consonaunte voyces for mercie obtaigned at thy handes, maye giue thankes to the father sonne and holy ghost: whi che after the moste perfect example of concorde bee distincted in propertie of persones, & one in nature, to whom bee praise and glory eternally. Amen.

A praier for the kepyng of a good name.

THat wise manne whi= che was priuie of thy secretes (O heauenly fa= ther) taughte vs that an honest name is a treasure righte precious when he saieth: Better it is to haue a good name then preci= ous oyntmentes. But this so excellent and good thyng wee neither can get nor kepe, but by thy ayde and help. Now surely the well and fountayne of a good name is a fautlesse life: this therefore in espe= ciall wee demaunde and

craue

crane of thee, O Lorde almightie, yet neuertheles forasmuche as oftē tymes innocencie and fautles liuing is not inough, nether yet a sure buckler and defence namly against suche as vnder their lippes bere the poyson of serpentes, yea, and ofte tymes it happeneth, that when we suppose to bee emonges oure truftie frendes wee dwell with Ezechiell emōg scorpiones and venemous serpences, wee crye with thy holy pzophetes, o lozd deliuer my soll frō the wicked lippes, & a gilefull tōg, but

If neuertheles it be seen to thy goodnesse to exercise thy seruauntes also with this afflictiõ, to the intent thei may better be brought to godlines and perfection Graunte (we thee praie) that with Paule thy moste valiante capitain we maie by reproche and glory, by infamy and good name, abide still in thy commaundementes throughe Iesu Christe, whiche also hymselfe (when he walked here in yearth) was reuiled, slãdered, euil spoken of, and called too his teeth a Samaritan, a wyne drynker,

a deceiuer

a deceiuer of the people, and one that had a deuill. The same now reigneth with thee in glory together with the holy ghoste. Amen.

¶ A prayer against worldly carefulnesse.

O Moste deare and tender father, our defender and norisher, endue vs with thy grace that wee maie caste of the greate blyndnesse of our myndes and carefulnesse of worldly thynges, and maie putte our whole study and care in kepyng of thy holy law And that we maie laboure

and

and trauail for our neces-
sities in this life, like the
birdes of the aire, and the
lilies of the fylde without
care. For thou hast promi
sed to bee carefull for vs,
and hast commaũded that
vpon thee we should cast
all our care. Which liuest
and reignest worlde with-
out ende. Amen.

¶ A praier against pride
and vnchastenes.
Eccle. xxiii.

O Thou Lorde father
and God of my life,
let me not vse proudely to
looke, but turne awaie frõ
me all filthy desires. Take
from

from me the lustes of the body, lette not the desires of vnclennesse take holde vpon me, and giue me not ouer into an vnshamefast & obstinate mynde. Amen.

¶ Another praier against pride.

O Lorde Christ in moste mightie power, moste meke and in greateste excellencie moste lowly: yea, of thyne owne will moste humble, gyue vnto me thy mynde and spirite that I maie knowledge my wekenes leauened and infected with maliciousnesse that throughe thyne example

I maie bee humble & meke whiche haue no cause too boste my self. Thynges of the worlde bee vncertain, lente to a shorte vse. The body is fadyng, frail, and filthy, the minde is blynde and froward, whatsoeuer I haue of mine owne: it is naughte. If I haue any goodnes, it is of god, and not of me. Knowyng this feblenesse of my self why should I magnifie my self And specially sithe thou lorde of heauen and yerth beeyng of suche wonderfull excellencie diddest hũble thy self to the loweste

state of menne. Graunte me true humilitie that I maie bee exalted too the euerlastyng glory. Whiche liuest and reignest with ye father and the holy ghoste foreuer. Amen.

¶ A praier against enuie.

LOrde the inuentor and maker of all thynges, and the disposer of thy giftes, whiche thou bestowest of thy bountcous liberalitie, gyuyng to eche manne more then he deserueth, vnto eche manne sufficiently, so that wee haue no cause of grudge or en-

pie sithe thou gyuest vnto all men of thyne owne, & vnto suche as deserue it not, & to eche man sufficiently toward the heauenli blessednes: graunt vs that wee bee not enuious but quietly contente with thy iudgemēt & the disposyng of thy gyftes & benefites. Graunt vs to bee thankefull for that wee receiue, & not to murmur secretly vp ourselfes against thy iudgment & blessed will in bestowyng thy fre benefites but rather that wee loue and praise thy bounteous liberalitie aswel in others

as

as in our selfe, & alwaies magnifie thee O Lorde, the well of all gyftes and goodnesse. To thee bee glory forever. Amen.

¶ A praier against anger.

LOrde Jesu Christ whiche saidest, whosoeuer is angry with his brother shalbe giltie to iudgement: whiche also doost serue from tyme to tyme all vngeaunce and displeasure too thy secrete and iuste iudgemente: Graunte vs of thy greate mercye that by no maner of occasion wee fall not into disorderyng of oure selfe by an-

ger & desire of reuengyng, but that wee maie alwaie remember not onely thy Godly commaundemente whiche chargeth vs to do well to theim that hate vs and to praie for them that saie euill by vs: but also that wee beare in mynde thy holy example whiche diddest praie for them that cruelly crucified thee. To thee with the father and holy ghoste be glory euerlastyng Amen.

¶ A praier in aduersitie.

O Lorde God without whose will and plea-

sure

ſure a ſparowe dooth not fall vpon the grounde, ſeeyng it is thy will and permiſſion, that I ſhould bee in this miſery and aduerſity. Seing alſo that thou dooeſt puniſhe me with aduerſity, not to deſtroy me and caſte me awaie but to call me to repentaũce and to ſaue me. For whō thou loueſt, hym dooeſt thou chaſtice. Furthermore, ſeeyng affliccion and aduerſitie worketh pacięce, and who ſo pacientlye beareth tribulacion, is made like vnto our ſauiour Chriſte our hedde. Finally ſeeyng

that in all our tribulacion and aduerſitie, I am in aſ ſuraunce of comforte at thy gracious hande. For thou haſt commaũded me to call vpon thee in ỹ time of tribulacion, and haſte promiſed to heare & ſuccor me: Graũt me therfore O almightie God and merci full father, in all trouble and aduerſitie to be quiet without impaciencie and murmuryng, without diſcouragyng and deſperacion, to praiſe and magnifie thee, too put my whole truſte and confidence in thee, for thou neuer forſa-

keste theim that truste in the, but worke all for the best to theim that loue the and seke the glory of thy holy name. To thee be glory for euer. Amen.

¶ A praier in prosperitie.

I Gyue thee thankes (O God almighty, whiche not alonly hast indued me with the gyftes of nature as, reasone, power, and strength, but also hast plentifully gyuen me the substaunce of this worlde: I knowledge (O lorde) that these are thy gyftes, and confesse with holy saincte Iames that there is no

perfect nor good gifte but it commeth frō thee (o father of lightes) whiche giuest freely & casteſt no man in the teeth. I knowledge with the Prophete Agge, that gold is thyne and siluer is thine, and to whom it pleaſeth thee thou giueſt it. To the Godly that thei maie bee thy diſpolers & diſtributers therof, and to the vngodly to heape vp their damnation withall. Wherfore, my moſte merciſull God, I humbly beſeeke and deſire of thee to frame in me with thy holy ſpirite a faithfull hearte

and

and redy hād to distribute
these thy good gyftes ac-
cordyng to thy will & plea-
sure that I treasure not
vp here where thefes may
robbe and mothes corrupt
but to treasure in thy hea-
uenly kyngdome wher ne-
ther theefe may steale, nor
moth defile, to myne owne
comforte (whom of thy
mercie thou hast promised
to rewarde therefore) too
the good example of the
humble and weake of thy
congregacion, and to the
glory of thy name. Too
whom with thy sōne and
holy ghoste be all honour

Ja.v. and

and praise world without ende. Amen.

¶ A fruitfull praier to be saied at all tymes.

O Mercifull God, graūt me to couet with a feruente mynde, those thynges whiche maye please thee, to searche theim wysely, to knowe theim truly and to fulfill theim perfectly to the laude and glory of thy name. Order my liuyng so, that I maie doo that which thou requirest of me, and gyue me grace that I maie optain those thinges whiche bee most cōuenient for mi soll. Good

lorde

lorde make my waie sure and streight to the, so that I fall not betwene prosperitie, and aduersitie, but that in prosperous thynges I maie gyue thee thankes, and in aduersitie bee paciente, so that I bee not lifte vp with the one nor oppressed with the other. And þ I maie reioyce in nothyng but that whiche moueth me to thee, nor to be sory for nothyng but those thynges whiche drawe th me frō thee, desiryng to please no body, nor fearing to displease any beinges the. Lord let al worldly

thynges

thynges! bee vile vnto me for thee: let me not bee mery with the ioye that is wout thee, and let me desire nothyng besides thee. Let that laboure delighte me whiche is for thee, & let all the rest weri me, whiche is not in thee Make me too lifte my herte oftymes to thee, and whē I fall make me to thincke on thee, and be sory with a stedfast purpose of amendement My God make me hūble without fainyng, mery wout lightnes, sad without mistrust, sober without dulnesse, true without doblenesse

nes, fearyng thee without desperacio, trustyng in the without presumpcion, tellyng my neighbours faultes without dissimulacio teachyng them with wordes and examples without mockinges, obedient without arguyng, patiēt without grudgyng, and pure without corrupcion. My moste louyng lorde & God gyue me a wakyng hearte that no curious thoughte withdrawe me from thee, let it bee so strong, that no vnworthy affection drawe me backewarde, so stable that no tribulacion breke

it.

et. My lorde graūt me wit to knowe the, diligence to seke ther, conuersacion to please thee: & finally, hope to embrace the for the precious bloud sake of that immaculate lābe our only sauiour Jesu Christe. To whom with ꝑ father and the holy ghoste three persones and one God, be all honoure and glory worlde without ende. Amen.

¶ A deuoute praier vnto Jesu Christe called O bone Jesu.

O Bountefull Jesu, O swete Jesu, O Jesu the sonne of the pure vir-

gyn

gyn Mary, full of mercie and trueth O swete Jesu after thy great mercy haue pitie vpon me. O benygne Jesu I praie thee by the same precious blouddt that for vs miserable synners, thou werte contente to shed in the aster of the crosse that thou vouchesafe cleane to auoyde all wickednes, and not to dispise me humbly this requiryng vpon thy moste holy name Jesus callyng. This name Jesus is a swete name. This name Jesus is the name of helthe. For what is Jesus

but

but a sauiour. O good Jesus that haste created me, & with thy precious blood redemed me, suffre me not to be damned whom thou haste made of naughte. O good Jesu let not my wickednesse destroye me whō thy almightie goodnesse made and formed. O good Jesu reknowledge that is thyne in me, & wipe cleane awaie that drayweth me from thee O good Jesu when tyme of mercie is, haue mercy vpō me nether confounde me not in the tyme of thy terrible iudgement. O good Jesu, if I

wretched

wretched synner, for my most greuous offẽces haue by thi very iustice deserued eternal payn, yet I appeale from thi righteousnes, and stedfastly trust in thin ieffable merci. I dout not but thou wylte haue mercy vpõ me like a milde father and merciful lorde O good Jesu what profit is in mi blood, since that I must descend into corruption. Certay ulye thei that be dead shall not magnifye the, nor lykewyse all they that go too hell. O moost merciful Jesu haue mercy vpon me. O moost swete Je

ku deliuer me. O most me-
ke Jesu, be vnto me com-
fortable. O Jesu accepte
me a wretched sinner into
the number of theym that
shall be saued. O Jesu the
heith of theim that beleue
in the, haue mercy vppon
me. O swete Jesu the for
geueneſſe of all my sinnes
O Jesu the sonne of the
the pure virgyn Mari in
due me with thi grace, wis
dom, charite, chastite, and
humilitie: yea, and stedfast
patience in al my aduersi-
ties, so that I may perfite
lye loue the, and in the bee
glorified, and haue my on
lye

lye delighte in the, worlde without ende. Amen.

¶ A prayer too be sayd at the hour of death.

O Lorde Jesu which art the onlye health of all men liuyng, and the euerlasting life of them which die in thy fayeth, I wretched sinner geue and submit my selfe wholye vnto thy most blessed will. And I beyng sure that the thig cannot perysshe whyche is committed vnto thy mercy: wyllyngly nowe I leue thys fraile and wycked flesche in hope of the resurrectiō which in better wise

shal restore it to me agayn
I beseech the moost merci-
ful lorde Jesu Christ that
thou wilt by thy grace ma
ke strong my soule against
all temptations, and that
thou wylt couer & defende
me with thy buckler of thi
mercy against al the assal-
tes of the Deuel. I se and
knowledge that ther is in
my selfe no helpe of salua
tiō, but al cōfidence, hope,
& trust is in thi moste mer-
ciful goodnes. I haue no
merytes nor good worz-
kes whiche I may aledge
before the: Of sinnes and
euil worckes (alas) I se a

great

greate heape, but thoughe thy mercy I truste to be in the number of theym too whom thou wylt not impute their sinnes, but take and accept me for righteousnesse and iust, and too bee the inheritoure of euerlasting life. Thou mercifull Lorde werte borne for my sake: thou dyddeste suffer both hunger and thirst for my sake, thou dideste preach & teach, thou diddeste praye and fast for my sake, thou diddest all good woorkes & deedes for my sake, thou sufferedest moost greuous payne and turmentes for

my sake. And finally, thou gauest thy moost precious body to dye, and thy blod to be shed on the crosse for my sake. Now moost merciful sauioure, let all these thynges profit me, which thou freely hast geuen me, that hast geuen thy selfe for me: let thi blood clense and wash awai the spotes And foulnes of my sinnes Let thi righteousnes hyde and couer my vnrighteousnes. Let the merites of thi passion and bloode be the satisfaction for my synnes Geue me lord thi grace that my faythe and saluation

tion in thi blod wauer not in me but euer bee firme & costãt that the hope of thi mercy and life euerlasting neuer decai in me, that charitie wax not colde in me: finally, that the wekenes of my flesh be not ouercome with the fear of death Graunt me merciful Sauiour, that when death hath shut vp the eies of my body, yet that the eyes of my colle may stil beholde and loke vpon the, that when death hathe taken awaye the vse of my tounge and speche, yet that my hearte may cry and saie vnto the

In manus tuas domine commendo ſpiritum meū, that is to ſay: O Lorde in to thy handes I geue and commyt my ſolle. Domine Jeſu accipe ſpiritū meum. Lord Jeſu receiue my ſolle vnto the. Amen.

¶ A general confeſſion of ſinnes vnto God.

O Moſt mercifull Lorde God and moſt tendre and dear father, vouchſafe I hartely beſeche the too loke downe with thi father ly eyen of pitie vppon me moſt vile and wretched ſinner, which lie her proſtrat in herte before the feet of thy

thy botomeles mercye, for I haue sinned against the throne of thi glory, and be for ẏ O father, insomuch that I am nomore worthi to be called thi sonne. Neuerthelesse, forasmuche as thou art the God and father of all comfort, and agayn desirest not the deth of the siner: but like a true Samaritayn takest thought of my selye wounded solle: Make me (I praye the) by infounding thi precyous oyle of comforte into my woundes, ioyfully to runne with the loste sonne vnto the lap of thin

euerlastyng pitie. For lo, thou art my hope and trust in whom I onelye repose my selfe, hauing in the ful confidence and fayth and so I say with very faithfful hearte, trustyng in thy mercye. I beleue in the O God the father, in the O God the sonne, and in the O God the holy goste, thre persons and one true and also verye GOD beside whom I knowledge none other GOD in heauen above nor in yearth beneth yea, and I poore synner do accuse my selfe vnto the deare father, that I haue

sore and greuously offen-
ded thy almyghtie good-
nes and maiestie in the cō
mittyng of myne aboun-
daunt, greuous and mani
fold sinnes and wretched
nes, for I haue not kepte
the least of thi most godly
and blessed commaunde-
mentes like as thi righteo
ousnes maye requyre and
demaund the same of me:
I haue (I saye) not hono-
red the lyke my God, nor
dread the lyke my lorde, lo
ued the like my father, tru
sted in the lyke my crea-
toure and sauyoure. Thy
holye and dreadeful name

vnto

vnto whom all glory and honour belongeth, haue I vsed in vayne. I haue not sanctified the holye dayes with workes which be acceptable to the, nor instruting my neighbour in vertue accordigly. I haue not honored my parentes ben obedient vnto them through whom) as bi an instrument) thou hast wroughte my commynge into thys worlde. The high powers & rulers whiche take theyr auctthoritie of the, I haue not bene willyngly obedient vnto I haue not kept mine hert pure and cleane

from

from manslaughter: yea, had not thi grace and mercy defended me the better, I should haue committed the deede also. I likewise am not pure from thefte, nor from aduoutrye, nor from false wytnes bering but haue in mine hert and mynd wyshed and desired my neighbours goodes & thynges, I haue folowed the greate prynce of thys world Satan (which hath beene a liar euen from the begynnyng) in 'coucupiscence of the flesh, in pride of liuyng, in liyng, in disceitfulnes, in lechery, in ha-

tred

ered, & also enuye, in backbyting, in dispaire, and also misbeleue. Wy. v. wittes haue I fouly misused and spent, in hering, seing smelling, tasting, and also feling, which thou hast geuen to vse vnto thi honor and glory, and also to the edification & profyt of my neighboure. But in what maner soeuer that I haue offended and synned agaynst thy etewnall maiestie, (for no mā knoeth thoroughly his sinnes as thi prophet wytnesseth). whether it hath bene by daye or els by nyghte: yea, euen from my

my childhod vntothis day wer it in wordes, workes or thoughtes secretelie or openlye: O my mercifull God I am sory for it, euē from the very botome of my hart: yea, and my soll mourneth for sorow most merciful father, that I am not a thousand times sorier then I am. Howbeit, in token of greate repentaunce (though al hartes be knowne well ynoughe vnto the) I do knock and stricke my brest and say in bitternes of hert: Sol, lord god & father haue mercye. lord God son haue mercy

Lorde

Lord God holy Goſt haue mercy. Spare me of thi infinite mercye dere Lorde nowe, and al the dayes of my life, & let me haue part of thyne aboundaūt grace ſo as I may chaunge my ſinful life, and put out of me the olde man wyth all his euil concupiſcēce, and alſo that I may dye vnto the worlde, and that the worlde may be vnto me a croſſe, and ſo go furthe in a newe lyfe. Strenghthen me (O Lord) in a true humble heart, in perfect loue, hope and truſt in the. Geue my ſolle the grace to de

ſire

ſire the onely, in the onely to reioyce and repoſe my ſelf, and that I may vtterlye renounce and forſake the vain affiaunce of this worlde, ſo that thou maiſt find me redy with ỹ good ſeruaunt in the mydnight of my death, which ſhalſo denly ſteale vpon me lyke a thef, ere I be a ware. Be thou vnto me at the tyme of nede, O lorde, a towre of ſtrength, a place of refuge, and a defēſible God namly agaynſt the face of the fynde, who lyke a roaring Lion ſhalbe thē moſt redy to deuour me, and a-

gaynst desperation which then shalbe busy to greue me. Let then thy comforte cleue fast vnto me, thi mercye kepe me, and thi grace guyde me. Fetch then agayne Lorde God the father that whiche thi puissaunte might hath shapen, fetche then agayn lorde God the sõne that which thou hast so wilelye gouerned and bought with thi precious blood. Take againe then lorde holy goste that which thou hast kept and preserued so louingly in this region of sinne and vale of miserye, thre persons and

ons

one very god: vnto whom be prayse and honor for ever and euer. Amen.

A prayer against ỹ Deuill.

I Esu Christ (our Lorde) which by the mouth of the holy Apostle saynt Peter, most truely diddest say that our aduersari the deuyl goeth about like a roaring Liõ, seking whom he maye deuour: he is busie & fierse, and breaketh in vpõ vs so that if thou helpe not he wil sone deceiue vs with hys crakt, ouerturne vs wyth hys myghte, and wyth hys cruelnesse teare vs in peares. But if thou

which hast vãquished him
wilt apeare, but as it wer
a farre of, thou wylt mak
him a fraied, and with thi
onely loke put hym to flis-
ght. Mouchsafe (O Lord)
to receiue vs into thi gard
being but infantes, weke,
feble, and vnskilful, leaste
the fierse and cruell beaste
al to teare vs. Mee beara
before vs and shew furth
in this our fight the crosse
thi baner, the crosse, thi tri
umph & victory, that oure
enemy mai welknow that
we do our buslines by thy
counsayl, ayde, & strength
Too thy bee glorye for e-
uer, Amen.

For the desire of the lyfe to come.

THys my bodye is the very darke and filthy prisonne of the soule, thys world is an exile and a banyshment, thys life is care and miseri but wher thou art O lord, there is the very country of libertie, and euerlastyng blessednes. Stir our mides now and then, to remember so great felicitie. Powre into oure hertes a desire of such precious thinges, & of al thinges moost too be desired. Geue quietnes vnto oure mind, and graunt that we

mai haue some tast of thy euerlasting ioyes, wherby these thinges of the worlde mai seme filthi, & be so loth ful vnto vs, which we seke for so ernestli, & embrace so gredeli, & retain so surly, þ we mai refuse, and dispise these bitter and filthi thinges, & most fervētly desire the swetnes of thi familiaritie in þ which al goodnes is contained. To the be glorye for euer. Amen.

The ende of the Primer

THE COPYE OF the kynges highnes bil assigned

HEnry the eight, by the grace of god, of Englād, Fraūce, & Irelād king defender of the fayth, and of the Churches of England and Ireland in yerth the supreme hedde. To all printers and bokesellers, and to all oure other officers, ministers and subiectes, We do you to vnderstand, that of our grace especiall, we haue graunted and geuen priuiledge and lycence, to our welbeloued subiect Richard Grafton Prynter and seruaunt to our most derest son Prin-

Prin

ce Edward, and Edward Whitchurche Cytyzen of London, to pzynt oz cause to be pzinted our Pzimer (now by vs and our Clargy) set furth bothe in Englisch and Latin, and none other person noz persons of what estate, degree, oz condicion soeuer thei bee of, to Pzynt oz cause the same Pzimer to bee pzynted, oz ani part therof but only the said Richard and Edward and ether of thē and the assignes of ani of thē. Nether to set noz buy of anye other impzessions then suche as shalbe pzynted by the said Richarde

or Edward or the assignes of any of them. Wherfor we wol and streightly cõmaund and charge al and singuler our subiectes, aswell prynters as bokesellers, and al other persons withi our dominiõs, that thei ne any of thẽ presume to prit or sel or cause to be printed or soldẏ said boke or any part therof, contrary to the meanyng of this our present licence and priuiledge, vpon payn of our high displesure. Geuen at oure Manoure of Grenwich ẏ. xxviii. day of May, in ẏ. xxxvii. yere of our reigne.

¶IMPRINTED at London vvithin the precint of the late dissolued house of the Gray Friers by Richarde Grafton Printer to the Kynges grace, the .xvi. day of March, the yere of our lord a thousande, D.xlvi.

Cum priuilegio ad imprimendum solum.